DOCUMENT RESUME

ED 061 472 AC 006 196

AUTHOR	Ohliger, John, Ed.
TITLE	Project to Train Teachers in Adult Basic Education Curriculum Development (July 21-August 8, 1969). Final Report.
INSTITUTION	Ohio State Univ., Columbus. Center for Adult Education.
PUB DATE	69
GRANT	OEG-0-9-451208-4561(323)
NOTE	151p.
EDRS PRICE	MF-$0.65 HC-$6.58
DESCRIPTORS	*Adult Basic Education; Attitudes; Cognitive Processes; *Curriculum Development; Educational Programs; Field Trips; Group Instruction; Inservice Education; Instructional Materials; Leadership Training; Learning Activities; Memory; Objectives; Programed Instruction; Program Evaluation; *Projects; Skill Development; *Teacher Education; *Workshops

ABSTRACT

The conduct of a workshop in Adult Basic Education Curriculum Development is discussed. The major objectives of the workshop were: (1) To develop an understanding of what a curriculum is and the processes of curriculum development; (2) To assist persons to develop skills in preparation of curricula in adult basic education; and (3) To develop leadership skills for conducting in-service training programs in curriculum development for other teachers. A total of 113 participants enrolled in the program for a period of three weeks; they were divided into four learning groups. The program consisted of three major activities. These were: (1) presentation by experts in adult basic education and curriculum development, (2) learning activities, including group discussion and program evaluation, and (3) field trips. At the conclusion of the program most participants felt they: (1) Gained a basic understanding of curriculum development in adult basic education; (2) Developed a better understanding of the adult learner; (3) Developed more practical approaches to adult basic education through discussions with other participants and from field trips; (4) Refreshed their memories on known ABE materials as well as being introduced to new materials; (5) Gained information and materials in programmed learning and other innovative approaches in ABE; and (6) Fulfilled individual objectives in the program. (Author/CK)

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FINAL REPORT

PROJECT TO TRAIN TEACHERS IN ADULT BASIC EDUCATION CURRICULUM DEVELOPMENT

July 21 - August 8, 1969

THE OHIO STATE UNIVERSITY

The Project reported herein was supported by a grant from the U.S. Department of Health, Education, and Welfare, Office of Education. Office of Education Grant Number OEG-0-9-451208-4561(323), Adult Education Act of 1966, Section 309.

Reproduced and Distributed by

Center for Adult Education, College of Education
Ohio State University, 1945 N. High Street
Columbus, Ohio 43210

AC 006 196

The responsibility for gathering and editing the materials in this Project report has been borne by Dr. John Ohliger, Assistant Professor of Adult Education, Ohio State University.

William Dowling
Project Director

TABLE OF CONTENTS

Page

FINAL REPORT ABSTRACT 4

OVERALL REPORT 7

CONTRIBUTIONS OF CONSULTANTS 13

Stop Babbling Long Enough to Get the Message
--Dr. Lewis W. Jones 14

Sources of Objectives in Curriculum Development
--Dr. Paul R. Klohr 25

Motivation in Curriculum Development
--Dr. Jack R. Frymier 27

Individualizing Instruction and Involving the Learner
--Dr. Jack R. Frymier 36

The Changing Curriculum
--Dr. Paul R. Klohr 40

The Culturally Different Inner-City Adult Learner
--Dr. Clenmont E. Vontress 45

Adult Life Styles: Implications for Education
--Dr. Clenmont E. Vontress 54

What Is Liberal Education?
--Dr. James Whipple 61

Adult Basic Education and Liberal Education
--Dr. Peter Siegle 65

Question and Answer Session on Liberal Adult Basic Education
--Dr. James Whipple and Dr. Peter Siegle 69

The Evaluation of Published (Reading) Materials Intended for Use in Adult Basic Education Classes
--Dr. Wayne Otto 75

Planning In-Service Education for Teachers of Adult Basic Education
--Dr. Robert Howe 79

Programmed Instruction and Adult Education: An Introduction
--Dr. Gregory Trzebiatowski 84

Developing an Adult Basic Education Curriculum Model
--Mrs. Hazel Small 90

Page

APPENDIX 97

Roster of Staff 98

Roster of Participants 100

Evaluation Forms 112

Bibliography: Teacher Texts 120

Bibliography: Student Texts 133

Photographs of Participants and Staff 151

FINAL REPORT
ABSTRACT

PURPOSE

The workshop in Adult Basic Education Curriculum Development, conducted at The Ohio State University, July 21-August 8, 1969, had three (3) major objectives. They were:

(1) To develop an understanding of what a curriculum is and the processes of curriculum development.
(2) To assist persons to develop skills in preparation of curricula in adult basic education.
(3) To develop leadership skills for conducting in-service training programs in curriculum development for other teachers.

In addition to the broad objectives stated above, the workshop staff developed a more detailed list of objectives after reviewing the workshop prospectus and the backgrounds of the participants enrolled in the program. These program objectives were:

(1) To gain an understanding of and practice in the development of adult basic education curriculum materials.
(2) To gain an understanding of the characteristics of learners in adult basic education.
(3) To develop the ability to evaluate published adult basic education materials.
(4) To explore both traditional and innovative approaches to adult basic education.
(5) To develop an understanding of how liberal adult education can be applied to this field.

In addition to the five objectives proposed by the staff each participant was asked on the first day to react to these objectives and to state any personal objectives that he or she desired to accomplish during the workshop.

PROCEDURE

The one hundred thirteen (113) participants in the three (3) weeks, four (4) hours credit workshop were divided into four (4) learning groups. Each learning group was assigned to a discussion leader with a graduate student as an assistant.

The following criteria were used to group the participants:

(1) Geographic location.

(2) Background and experience in adult basic education.
(3) Principal interest in enrolling in the workshop.
(4) Present or anticipated position in adult basic education.

The program consisted of three major activities. They were:

(1) Presentation by experts in adult basic education and curriculum development.
(2) Activities of the learning groups included:
    (a) Reaction and discussion of the large group lectures.
    (b) Development of specific objectives for each learning group.
    (c) Development of individual or group projects which were shared by all.
    (d) Continuous evaluation (both written and oral) was conducted within the learning groups.
(3) Field trips were made to community agencies concerned with adult basic education, as well as specific adult basic education classes and manpower programs.

The flow of the program as presented in the prospectus goes from theory to practicum as well as providing ample time for individual interests and needs. The growth process was revealed by the following outline of the program:

(1) Organization and keynote speakers.
(2) Theory of curriculum development.
(3) Community agency field trips.
(4) The adult as a learner.
(5) Liberal education in adult basic education.
(6) Materials in adult basic education.
(7) Field trips to specific adult basic education programs.
(8) Evaluation of published materials in adult basic education.
(9) Programmed learning as applied to adult basic education.
(10) Development of a curriculum model.
(11) Sharing group and individual projects.
(12) Final evaluation written and oral. This was a continuation of previous evaluations within the program.

RESULTS AND CONCLUSIONS

The written responses on evaluation forms as well as staff conferences with individual participants were interesting and revealing. This continuous process of evaluation gave the staff members clues on which program changes were based.

The participants were asked to evaluate the program at the end of each week. By excluding extreme comments on each end of a scale, most participants felt the program was good with more leaning toward excellent than fair or poor.

At the conclusion of the program most participants felt they:

(1) Gained a basic understanding of curriculum development in adult basic education.
(2) Developed a better understanding of the adult learner.
(3) Developed more practical approaches to adult basic education through discussions with other participants and from field trips.
(4) Refreshed their memories on known adult basic education materials as well as being introduced to new materials.
(5) Gained information and materials in programmed learning and other innovative approaches in adult basic education.
(6) Fulfilled individual objectives in the program.

OVERALL REPORT

WORKSHOP IN ADULT BASIC EDUCATION CURRICULUM DEVELOPMENT

The workshop was designed with specific objectives, a general procedure and methodology that enabled the participants to complete the project with a working knowledge of curriculum development in adult basic education.

This overview of the workshop reflects the following components of the fifteen day program.

A. Purposes
B. Procedures
C. Methods
D. Summary of findings
E. Recommendations and conclusions

A. PURPOSES

The workshop had three major objectives. They were:

1. To develop an understanding of what a curriculum is and the procedures of curriculum development. For several years workshops have been providing an introduction to adult basic education and some general approaches to administration and counseling. It was considered appropriate to follow this more generalized approach to the professional development of adult basic education teachers, supervisors, and administrators with work in the area of curriculum development.

2. To assist persons in developing skills in preparing curricula in adult basic education. The usefulness of a curriculum is measured by how effective it is in a specific situation. The project assisted the participants in developing general and specific curricula for application in each person's situation at home.

3. To develop leadership skills for conducting in-service training programs in curriculum development for other teachers. The procedures and processes of the workshop were helpful, as they exhibited methods and techniques of adult education. Opportunity was provided for participants to devote special project efforts in this area.

A more definite list of objectives was stated by the workshop staff after reviewing the workshop prospective and the backgrounds of the participants enrolled in the program. This list included the following:

1. To gain an understanding of and practice in the development of adult basic education materials.
2. To gain an understading of the characteristics of learners in adult basic education.
3. To develop the ability to evaluate published adult basic education materials.
4. To explore both traditional and innovative approaches to adult basic education.
5. To develop an understanding of how liberal adult education can be applied to this field.

These objectives more clearly defined the approach that was used in conducting the workshop as well as following the plan established in the daily schedule.

At the first general session, each participant was given a copy of the program objectives and asked to return written reactions to these as well as adding any objectives to meet his own personal and program needs.

B. PROCEDURES

Participants for the workshop were selected according to geographic location, background and experience in adult basic education and interest in attending the workshop. As a result of this selection procedure, one hundred twenty (120) persons were chosen for the program. At the close of the first day, there were one hundred thirteen (113) individuals in attendance.

The operating characteristics of the project were:

1. A three (3) week program.
2. The daily program began at 8:30 A.M. and adjourned at 4:00 P.M.
3. The project was an established course at The Ohio State University College of Education, Education 692.33.
4. The course was for four (4) hours credit, graduate or undergraduate.
5. All participants took the course for credit.

The staff consisted of the following:

1. Director -
   He was responsible for the overall aspect of the workshop including the concept and the development of the plan of operation.
2. Two Assistant Directors -
   They were responsible for assisting the director in carrying out the details of the program. Some of these details included registration, housing, parking, establishing an adult basic education materials library, working closely with the learning group leaders and participants and evaluation.

3. Monitor and Editor of Proceedings -
   This person was responsible for gathering information about the procedures and processes of the program and publishing a report of the workshop.
4. Four Learning Group Leaders -
   These leaders were responsible for working with a group of participants in the selection and completion of activities. Some of these activities were: group projects, individual projects, field trips, and group discussions. They provided liaison between the director and participants.
5. Four Graduate Assistants -
   A graduate student was assigned to each learning group to provide assistance in all activities of the groups.
6. One Secretary -
   This person was responsible for the operation of the workshop office, duplication of materials and processing of reports.

The participants were assigned to a learning group according to the criteria previously established for selection. They were:

1. Geographic location of residence.
2. Background and experience in adult basic education.
3. Principal interest in coming to the workshop.
4. Present or anticipated position in adult basic education.

C. METHODS

The program consisted of three (3) major activities. These were:

1. Presentations were made by consultants in adult basic education and curriculum development. These individuals provided a representative sample of scholars as well as practitioners in their respective fields. Their fields included: general curriculum development, adult basic education curriculum, the adult as a learner, human relations, programmed learning, liberal education for adults and evaluation.
2. Activities of the learning groups included:

   a. Reaction to and discussion of the general presentations.
   b. Development of specific objectives for each learning group. The group leader and the participants had a major responsibility in developing objectives and a plan for their activities in the workshop.
   c. Development of individual or group projects were shared by all. Each learning group developed a total group project, several small group projects and/or individual projects, which were written and shared by all participants and staff members.
   d. A process of continuous evaluation (both written and oral) was an integral part of the learning group activities. Discussion, as well as written reactions of participants, helped to guide the progress of the program.

3. Field trips were conducted to community agencies related to adult basic education, as well as specific classes in adult basic education.

The flow of the program as presented in the prospectus proceeded from theory to practice as well as providing ample time for individual interests and needs. The sequence of the workshop is evident from this list of topics covered and activities in which the students participated.

1. Organization and key-note speakers.
2. Theory of curriculum development.
3. Community agency field trips.
4. The adult as a learner.
5. Liberal adult education in adult basic education.
6. Materials in adult basic education.
7. Field trips to specific adult basic education programs.
8. Evaluation of published materials in adult basic education.
9. Programmed learning as applied to adult basic education.
10. Development of an adult basic education curriculum model.
11. Sharing group and individual projects.
12. Final evaluation written and oral. This was a continuation of previous evaluations within the program.

The participants had the facilities and materials especially established for the workshop as well as the facilities of the College of Education Library and the total university community available to them at all times.

D. SUMMARY OF FINDINGS

As previously stated, evaluation was a continuous process for the entire project. These evaluations were of two (2) kinds - written and oral. The written evaluation consisted of the following:

1. A participant interest statement from each person on the first day.
2. A weekly check-list with statements concerning the week's activities.
3. A final check-list covering all the activities of the workshop.
4. A final reaction paper describing benefits derived from the workshop.

The oral evaluation was developed in the learning groups through discussions and comments on the process and procedures. These statements were continuously evaluated and utilized for shaping the program.

The evaluation process served the following puposes:

1. To gain information as to the individual needs of the participants.
2. To use as a guide in program changes and to meet the individual needs of participants.

3. To help determine if the original objectives were being met.
4. To gain some understanding of how the participants felt about the program and the desired benefits.

The weekly evaluations were helpful in determining the effectiveness of the program. With the exception of extreme comments that usually contradicted each other, most participants felt good about the project. Some of the most interesting observations from the weekly comments were:

1. To be effective, keep the adult learner involved.
2. There seems to be tremendous work to be done in every phase of adult education.
3. Communicating with other members of the workshop is most rewarding.
4. Learning groups are too large for effective interaction.
5. The first week has been very helpful in helping to formulate new approaches to solving problems in my local situation
6. Expectation of a more concrete, practical workshop.
7. I have re-evaluated myself.
8. I have difficulty in relating speeches to my own needs as an adult learner.
9. New and varied ideas unified with old ideas stated in a refreshing way.
10. We have a structured traditional experience, rather than a true open and meaningful workshop.
11. We are relieved with the completion of the project.

The following is a summary of the evaluation by participants, including all phases of the program. One hundred four (104) responses were recorded.

		Excellent	Good	Fair	Poor
1.	Plan of the workshop	26	53	19	3
2.	Location: (a) Columbus	63	39	1	1
	b) Ohio State University	61	35	1	1
3.	Facilities: (a) Living Quarters	42	43	10	4
	(b) Registration Procedures	42	46	6	4
4.	Availability of ABE and other library facilities	17	51	25	6
5.	Special consultants	33	51	18	2
6.	Workshop staff	52	32	7	0
7.	Learning group discussions	37	42	18	2
8.	Working on projects	32	48	16	5
9.	Geographic distribution of participants	76	19	3	0
10.	Cross-sectional grouping of learning groups	60	32	9	3
11.	Availability of members to work on projects or other activities	30	60	9	3
12.	Interaction between participants	50	48	6	0
13.	Social activities	13	52	24	13

E. RECOMMENDATIONS AND CONCLUSIONS

The workshop as a project in curriculum development and the general overview of adult basic education was highly successful. The participants and staff members felt that the goals of the program were satisfactorily completed. Most participants felt that they:

1. Gained a basic understanding of curriculum development in adult basic education.
2. Developed a better understanding of the adult learner.
3. Developed more practical approaches to adult basic education.
4. Refreshed their memories on known adult basic education materials, as well as being introduced to new materials.
5. Gained information about programmed learning and other innovative approaches in adult basic education.
6. Fulfilled individual objectives in the program.

CONTRIBUTIONS OF CONSULTANTS

"Stop Babbling Long Enough to Get the Message"

by

Lewis W. Jones, Professor of Sociology
Tuskegee Institute, Alabama

Without minimizing the validity and necessity of the various educational programs for the untaught and the unskilled, we should recognize that this is not a one-way street. The process of education involves inter-personal relations whether it is acquiring folk knowledge from parents and peers or formal instruction in situations organized for teaching. Certainly the disadvantaged have problems and are disconnected from a large portion of our society, but the middle class teacher also is deprived, isolated, and disconnected from a large portion. If the disadvantaged approach the erudite with humility and excess respect the teacher should approach the disadvantaged with humility if not awe at the coping skills by which they have managed to live and function.

When a teacher faces adults in a classroom or joins them at work benches in a vocational training shop he is interacting with persons who have a history and a culture in which were molded their personalities including the ingredients of beliefs, values, survival techniques, and creative skills. An attentive ear and broad sympathies can take expression of values in the past, demonstrate their continuing in different forms of expression now and suggest how they may persist in newly emerging forms of expression in the anticipated future.

What do teachers know about the disadvantaged adult? Knowing and assuming are very very different and action proceeding from a knowing basis gives greater promise of successful relationship than that proceeding from an assumptive basis. My wife, who worked as a home economist with the Food and Agricultural Organization of the United Nations in the West Indies for several years, tells of her experience with humility and appreciation for what she learned there. She went to her task confident of her home economics equipment and no misgivings as to her sentiments. When she found large families with income of two pounds per week she knew she had to learn more than she knew about home management. She said she simply had to learn from the people with whom she worked about themselves.

When we think of obsolescence of skills it is easy for us to see the ditch-digging skill, the potato-picking skill, the corn-harvesting skill, and many others as being obsolete. Not at all easy is seeing our educational skills as obsolete. Until we do, we will have underemployed and soon unemployed teachers looking for some out-of-the-way place to follow their pursuit in pitiful outmoded ways.

There is doubt that much pity will be wasted on the educational establishment by those who are being bilked by extensive and expensive programs. The man Edwin Markham described, is no longer leaning on his hoe, he is brandishing it at bureaucrats who write guidelines and allocate funds, at administrators who develop intricate systems and at teachers who are convinced of the efficacy of their unproductive activities. Demands of the disadvantaged will be heard declaring what they want to know and calling for those who can give them the knowledge they want.

It is high time that teachers stop babbling like auditory erotics fascinated by their own voices in their own ears. Beginning here we need to listen carefully, get the message from the people clear and distinct, and heed it as being wisdom.

I am not an adult educator but a sociologist who has been privileged to closely observe programs of instruction for disadvantaged adults. As a consultant to the Bureau of Social Science Research, I worked with a team that made appraisal of MDTA projects in 1965. As a consultant to Opportunities Industrialization Centers Institute, I have observed the operation of OIC Centers widely dispersed over the United States. As research director for Manpower Training Programs at Tuskegee Institute, I have shared in experimental programs. The past summer I directed an Institute for Adult Basic Education Teachers. My interests in adult education goes farther back than these activities in the 1960's. I was interested in the Student Training Unit at Fort Benning during World War II, but did avoid being drawn into teaching "Private Pete" to illiterate soldiers. When I was much younger, at Fisk University, we carried on an adult education program we called "The People's College" in the slums of Nashville. The program of Citizenship Education developed at the Highlander Folk School and carried on by the Southern Christian Leadership Conference has been one of the more exciting adult education programs with which I am familiar.

In 1941, Harry and Bonaro Overstreet pointed out, in discussing general characteristics of the adult educator, that an educator of adults cannot be simply a person of good will and generous impulses and large ignorance. Neither can he be simply a person who knows something well but who is profoundly ignorant about the mental and emotional makeup of the society in which he resides. Nor can he be simply a school-man in the traditional sense of that word, a person trained in pedagogy and in not much else. The adult educator must have specific and accurate knowledge about people and human society; and he must know the specific hopes and problems of his educative profession. These ideas are extremely important today in relation to the adult education of America's disadvantaged population.

Frank Riesman and Arelene Hannah pointed out in an article entitled "Teachers of the Poor," that most teachers come to school ill-equipped to teach the disadvantaged. The disadvantaged world often is an alien, a fearful and confusing one to the teacher. Much of what was taught in college, they say, applies only in a limited way to a person who is hungry, burdened down with responsibilities at home, and speaks another language.

From the borders of Maine through the Appalachians past the pitiful coal holes in West Virginia, Kentucky, and Pennsylvania and up into the vast cut over spaces of the northern forest lands down into the Deep South dark and pervaded by the miasma of gross injustice and on to the Southwestern sunshine where limited use of the language means limited social justice and up the West Coast, where still are the Niesi against who a national crime of latter date, our time, compares with older national crimes against the black who wanted none of America as well as against the Redmen who brood in silence and in misery over what was taken from them.

Affluent America speaks of the minority problem casually as if they were a few odd lazy people who endure an indigence they deserve. All of these peoples suggested above representing every strain in the American population are not few.

These people have endured the torture and the hope that Countee Cullen spelled out for them long ago. They believe the truth he spoke and now find it incumbent upon them to make it self-evident in action:

> We shall not always plant while others reap the golden
> increment of bursting fruit. Not always countenance abject
> and mute that lesser men should hold their brothers cheap.
> We were not made to everlastingly weep.

The minorities scattered throughout the land asked to forego in the present use of that peculiar type of strength they were called on to use in the making of America, discover that is the only strength they possess, the only one left for their use. Some of us have been chagrined, embarrassed and have not always been sympathetic with the destruction that has gone through the great cities of this country in the last two hot summers. What we have failed to recognize has been that long in our history we have extolled and praised that strong back, those great arms and all that went into the physical strength of the black people who did the hard work of America. It would seem to some of us that they are still doing the hard work of America. They have decided to tear down its inequities, to cast away those things which make unworthy life on the land in which they are. It is sad and unfortunate that this should be necessary and nobody agrees that it is not necessary. We have been talking about clearing the slums since the first days of Franklin Delano Roosevelt and through all of these years and the tenures of four presidents since Mr. Roosevelt the slums have not been cleared. It is saddening to come forth of a morning and see block after block after block of smoke blackened walls and charred debris where buildings were yesterday. Cheap filthy buildings in slums and ghettos that have long been promised to be removed are gone. Gone in frustration and fury, rather than in the joy of rejuvenation.

COMMUNICATION

Since I have made plain my background and orientation you should not be surprised by any mayhem I am guilty of against your pedagogical baptism and confirmation in tenets of education.

Essentially, education is communication and curriculum is the agenda. There is no remote possibility of communication until those in confrontation agree on the agenda. For purposes of argument let me make the wild claim that teachers and "educators" consider it to be their prerogative to determine the agenda. They feel secure in asserting some mystical *right* to tell those they would teach what should be given. Teachers have difficulty maintaining this position with children and take on a hopeless task when they assume it with adults.

The late Professor Robert E. Park, one of America's truly great sociologists, had an article published in the *American Journal of Sociology* on "Rote Learning." I remember two of his illustrations: 1. "When do the robins come?" and 2. "Why do we comb our hair?" In another significant teaching situation a friend told the story of the Marian doctrine promulgated by the Catholic hierarchy. A businessman in New York was working late when Irish Catholic cleaning women came into his office. He asked one of them, "Do you believe the Virgin Mary went to Heaven in her physical form?" The cheerful reply was, "I got to believe it if I want to get there in any form."

I was talking to an American Indian about his experience in an adult education class he had left. He explained that he quit the class because the history was bad. I wanted to know what was wrong. He insisted that, "The girl, she talk but she don't know what she talk about. She talk about Columbus discover America. For two weeks she talk about great explorers and their travels and how they find what America is."

Any college student who has taken an introductory course in Sociology or Anthropology learns the concept "ethnocentrism," simply stated as viewing the world from our own bias. (Rice and roses story).

Communication is not simply being conversant in a common language. It includes concepts and a shared life-view. Once we agree on the agenda, we can address ourselves to it. We can talk about the same thing in what has been said to be "a meeting of minds." The word, the symbol or the gesture must be mutually understood before we can agree or disagree. (My infant niece and her cigarette burn.)

Communication depends upon sympathy as opposed to sentimentality. Sentimentality is the bleeding-heart approach. It is a matter of feelings--sorrow, anguish, resentment, expression of maudlin affection. Because it is essentially patronizing and self-expressive it conveys nothing to those toward whom it is directed. There is the story of the light-skinned American Negro educator who, when speaking at an African University went into tearful ecstasy over "Mother Africa." At the close of the convocation, a student came to one of his professors and inquired, "Professor, tell me something--what that white man cry about?" Sympathy is appreciation of the role of the other. It is an intellectual process that permits one to share with another the problems and potential that present themselves.

As teachers of adults are we ready to talk? When I use the word "we" whom do I mean? I mean are you and I ready as much as if you and those in your classes may be. Malcolm Knowles has offered to adult education the concept andragogy, defined as helping adults to learn as distinguished from pedagogy. The remainder of this discussion will be given to development of readiness upon which communication may be predicated.

In this brief hour we cannot be made ready. I only hope that I can annoy you enough so that you will listen to your students. (The English church story.)

At Tuskegee Institute we learned something about "group counseling." As in so many other places we made an agenda and in our wisdom based on dedicated concern invited the finest and most sympathetic persons we could secure to discuss basic topics for our adult trainees. However, we decided to use a gimmick. We scheduled group counseling speakers and told our trainees who was coming and what we thought he could do for the group. Then we told them that he was coming to be of service to them. We asked them what they wanted to hear from him and asked them to write out questions they would like to have him talk about. We took the questions they gave, grouped them so to eliminate duplications and sent our listing to the speaker ahead of time. The speaker came committed to answering the questions the students were asking. The trainees came to hear answers they sought and ask more questions about the subject in which they were interested.

LIFE STYLES

We have indicated that all adults have personal histories--they are people, they have personalities which in one statement avers that "personality is the obverse of culture." The definition of the concept of culture I like is "group thought forms and action patterns." However, I am willing to accept the concept "Life Styles" as it includes thought forms and action patterns as Eduwin Sapir puts it. In the preceding section of this discussion we said communication takes place when an agenda is agreed upon. Decision upon an agenda involves a variety of understandings that include mutual sympathetic perceptions and bias-free interpretation of what actions on the part of each person concerned mean to the actor. Arriving at the meanings of concepts held and expressed by persons different from ourselves is not easy.

Anthropologists have specified the components of culture as being:
1. The universals--those ideas and behavior patterns all accept and use,
2. The alternatives--those ideas and behavior patterns that are acceptable within the general being such as to permit avoidance of rigid conformity by acknowledgement of acceptable diversity, and, 3. Specialities which allow persons with special missions to perform without penalty for deviations

being assessed by the larger group and usually expected of them by others.

The subject of life styles is something so important to teachers of adults that I am reluctant to approach it in a brief discussion such as this one. As teachers, our life style includes attributes regarded as those appropriate for all Americans (universals), those attributes regarded as appropriate for persons of our socio-economic status and class position (alternatives), and those particular attributes appropriate for our profession (specialties.) Varied combinations of attributes possessed by disadvantaged adults distinguish them from us. We may expect a difference in priorities given to values.

There is need to know where additional learning is relatively in the value system of disadvantaged adults. Learning for learnings' sake may be expected to have high priority in the value system of teachers but it does not necessarily have the same priority in the value system of low-income, low literacy level adults. The educational system may decide what adults need to know but those adults will not take the offerings unless they want to learn what is offered.

To understand the life styles of other people is a fiercely demanding task that sometimes strikes fear in those who undertake it. One instance in which it did not strike fear may be reported. We have had a training program for headstart teachers at Tuskegee Institute for several years now and each class has been integrated. One white teacher-trainee from Mississippi was challenged by one of the militant activist Tuskegee students, "What are you doing here?" he asked. She replied, "I'm learning to live with people different from myself, just as you must do."

Learning the life styles of others is not only inter-racial but also an intra-racial task. (Oreo story.) (Mexican to Spanish-American story.)

It is nothing short of amazing to move among different ethnic groups and having secured their confidence have one describe the other in the same derogatory terms. A lowly Negro expressing revulsion for "po white trash" sitting on a bench near the Court House, commented, "When a colored person come to town on Saturday, he may be wearing overalls but he's clean. He ain't never nasty like that." Some middle class whites who deplore the loose morals of Negroes would surely be surprised to hear the scornful reports of Negro servants about going-on in the houses where they work. In my Texas boyhood we had epithets for each other in rhyme. A white boy would yell out,

"Nigger, Nigger, shiny eye
Nigger, Nigger, never die."

I would yell back,

"A bushel of wheat and a bushel of sand,
I'd rather be a Nigger, than a po white man."

A teacher advising a Mexican-American student against meeting boys on the street corner urged the girl to take the boy home to visit. That teacher learned a fact of life that in the Mexican-American family life style, visiting the home was not a casual matter but interpreted the boy as suitor rather than friend with overtones of serious intentions.

Unfortunately, all too often the successful in whatever ethnic group achieves his high status from exploitation of his own kith and kin. When we examine life styles it behooves us to take into account what the system permits and how what is came to be.

In our American way and in terms of certain of our philosophic approaches to problems in a society, we use resources that are ostensibly set aside for these poor to raise the affluent to another level of affluence. With everybody moving up a little each person moving a little farther and a little faster than those people for whom such services are designed. Because of their very obvious minority status in terms of ancient and outworn ethnological definitions we are certain to suspect any person different from ourselves and feel some reservation about their moving into and being around in the proximity of our homes, our families, our institutions and the way we have chosen to live. However, we should remember that the profits from the potatoes picked in Maine and of the grapes picked in California are being drained off by someone and it is certainly not the workers who work in the fields for the long hours at very hard or tedious work to get it done properly only to be disgracefully underpaid.

There is a great deal that needs to be said about the "they" and the "them," about those who control our society through its economic mechanisms and through its political mechanisms. It will be necessary at some point to come very sharply to grips with who the "they" are on both sides. On the one side let us make it clear that these are people who for whatever reason and by whatever means have secured control of property and control the goods and are able to manipulate these to their advantage. We may not discuss these facts as they should be treated but they have much to do with the life styles of the disadvantaged.

In a mass society such as ours is becoming, we are able to see how these people with their allies, and with their few, with their henchmen, and with their elaborate structure built about them, are able to keep an order which preserves and protects those things on which they place value from any depredations on the part of those who lack those things or would for one reason or another decide to destroy or to make available some of those things for themselves. In his very trenchant small book--The Ugly Anglo, Antonio S. Vigil has given us a statement that we might consider in our thinking about the problem of whatever minorities there may be.

> To attempt to clothe their cruel behavior in garments of respectability, by trying to explain it in terms other than barbarism and bestiality, is tantamount to apathy and alliance. Otherwise, how can well-meaning people wish to be identified with the snarling, inhuman faces viewed on the streets wherever

> bigoted supremists are being challenged. Can we admit that such sentiments can be uttered by good-hearted people? Can we rationalize that only the ignorant and the neurotic take part in activities designed to deprive the Negro, and members of other minority groups, of their legal right to pursue freedom, justice, dignity and liberty, to satisfy his emotional, physical and spiritual needs, exactly the same as the whites? People of all races have equal need of education, employment, shelter, worship, food, pleasure, and happiness.
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> In the beginning I tried hard to make excuses for their behavior, but soon found it was very difficult to explain the kind of mentality which makes a mockery of the "rights and privileges" of living in the "Land of the Free." How can one explain what makes a man a traitor to his country's ideals of democracy...or the psychotic desire to have someone upon whom he can look down?

A great deal of concern is being expressed about POWER and what power means and what power suggests to many people. Quite simply power means the ability to determine the destinies of ourselves or of other people. What we shall do, what we shall not do, where we shall live, where we shall not live, what education we have, what jobs we have, all of these things when determined are the expression of power and somehow or other this has been so hidden and so obscured that people have gotten strange notions about what power means. I think that the Kerner report has said it more than once and has said it quite clearly and we might profitably ponder one statement concerning what the power of the dominant white community has been over the black community.

> What white Americans have never fully understood--but what the Negro can never forget--is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it.

Many years ago the poet Sterling Brown made a distinction between "the low" and "the lowly" in a class discussion. My continued use of it in teaching and speaking has caused it to be considered my concept. In speaking of life styles it is meaningful because it permits us to divide the disadvantaged into those lowly who aspire to win in the game of living when the cards appear to be stacked against them and those who want to beat the lousy game. The lowly want opportunities for themselves and their children. The low have abandoned hope for opportunity and have taken recourse to self-destructive behavior--escapism through sensory delights induced by "goodies" that are psychologically or physiologically detrimental. Or, they may resort to anti-social conduct agressively lashing out in their frustration at those they regard as "fencing them in" with a determination to shatter what they may not share. The despair and simmering wrath of the latter defy conventional programs and ordinary teaching. They however, may not be despaired of and OEO has undertaken some experimental programs for them and in some reported instances have been faced with the "beating the game" syndrome.

Rationalization or simple value judgment may account for expressions such as "If you ever been black on Saturday night you don't want to be white" or the piting comment of the Negro cleaning woman about her aged maiden lady employer, "Poor Miss Spence--she ain't never knowed no man." Recent reports on hunger among very poor people offers a possible answer to wonderings of those who have observed a lassitude in rural people, white and black, who when not working just sit and stare vacantly into space. The American Indian woman who made an impassioned statement about government programs and promises while she still had to pay twenty-five cents per barrel of water and have it hauled to her home removed the judgment that her people placed no value on cleanliness. There certainly should be no call to explain the steps and sidewalks crowded with people any summer evening in the slums.

The styles of life of the disadvantaged may not be explained as their freedom to will their behavior in such a manner. Largely unnoticed are those who escape and more attention to how they did so could be of great value to those who would aid others to the first rungs of the mobility ladder. Their pride in achievement, their stern discipline, their harsh rejection of those who remain in the circumstances from which they so recently emerged if fully understood would mean much to "andragogy."

STRENGTHS OF THE UNDEREDUCATED ADULT AND THEIR IMPLICATIONS FOR EDUCATION

In the foregoing section on life styles we mentioned differences that make for deprecation of persons unlike ourselves. These sentiments and feelings are obstacles that must be overcome. Now, in the barrios, the ghettos, the slums, the small towns that amount to refugee camps for displaced agricultural workers, the reservations are people who feel, and their condition supports the feeling that the family has failed them, the school has failed them, the church has failed them, and the government has failed them. There should be no surprise that they revolt against the system or institutional complex. The wonder should be at people like ourselves who expect them to accept all of the denials with which we have hedged them about. There is an old adage that goes: "He who makes laws for other people which he himself has no disposition to respect must act like a devil because he feels himself to be a God."

(The Sumter County-Iowa story.)

If we have hope, however faint it may be, that the American dream should be fulfilled, we must search out the handles of opportunity that we may use with adults. I have a few to suggest.

1. Respect the person for what he respects in himself.
You don't have to impress the disadvantaged adult that you are different from him or her. This is apparent from a distance before greetings may be exchanged.

You must show that you are like them in basic human ways despite the superficialities. We all cry, bleed, have problems with our children, have sympathy for any who suffer, want to be well thought of and fret at bill-paying time.

Time and again I have regretted that I am not a joiner when I go into a strange community and can't respond to the grips or handshake offered by a brother who would identify with me. (Worship-deacon story.)

Involved here is mutual respect and recognition of mutual responsibility and common obligations as a basis for cooperation.

To avow respect or admiration of some trait or quality the other person does not respect is patronizing and an invitation to identification as a phony.

2. Translating and adapting coping skills.
Learn as much about the student or trainee's world as you can. You cannot relate education to life unless you know something about the life. What is his daily schedule, his calendar, the institutions that service him? How effectively does he operate in his world and can the teaching you offer make him more effective? Who are the good guys and the bad guys in his world? I have been amazed at the coping skills developed by those who are viewed from outside as bereft of the necessary tools for getting along.

3. Using intra- and inter-generation mobility goals.
Remember you may not set goals for others. There is much in the current literature damning school counselors for setting inferior goals for youngsters. You may have to discover goals the adult has and may not dare to articulate. Some want to improve the condition of the immediate family, now. Others may want to insure opportunities for their children at whatever exertion and sacrifice they need to make now.

4. Use whatever teaching strategies seem indicated in the situation.
Some docile bored women may come and squeeze into seats in a schoolroom and go through motions directed by a moonlighting teacher of their children. Few men will. Never forget that they are adults and not children.

Be critical of the oversimplified text materials being hurriedly spewed out by the publishing industry and don't put too much faith in the new educational hardware. You are neither an entertainer nor a toy demonstrator.

In some areas effective teaching is reported being done in homes with small numbers of neighbors who freely communicate with each other.

Remember adults know what they want to talk about, what they want to know to do something about things important in their lives.

A long time ago, I wrote the following and I have not yet found a reason to change my mind.

> Control of formal education is usually vested in the Church or in the State and sometimes is shared by both. Those admitted to such instruction are prepared for the exercise of power and the discharge of responsibilities essential to the well-being of the society as it is constructed. Those who do not enjoy the advantages of formal instruction are left to acquire simpler knowledge and these skills are those that insure the carrying on of common pursuits while preserving the condition of a folk dependent on an elite of the learned and specially skilled.
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> As important as what is taught in a society is what is withheld. To know who withholds what knowledge from whom is to gain insight into the social structure and the ordered ways of a people. Those who would dominate reserve for themselves knowledge of the mysteries and the art of manipulation of the finer skills. The use of this knowledge and the exercise of this art comes to be equated with superiority of breed and endowment with capacity. Access to restricted knowledge is the avenue to power.

Despite this long held truth the people of many tongues, colors, and religions are moving into action. They must, to survive, and those who now cry about "law and order" a few years ago rejected law and declared themselves above order. The politicians, the militarists, the vigilantes, the mobs, and the educational establishment who would fix the place of the disadvantaged in the society make your job a hard task--but, if we dare to hope--.

"Sources of Objectives in Curriculum Development"

by

Dr. Paul R. Klohr, Professor of Education
The Ohio State University

The first question that I would like to pose is, "What are we talking about when we discuss curriculum?" One large source of our trouble lies right here. If we were to ask a half dozen people what curriculum is, what do you think we would get back as a response? Wouldn't it be something like this--that curriculum is the course of study being followed, whether we are talking about an elementary school, a secondary school, or adult education program. But we are taking a much broader view of curriculum. We are using the term to focus on the kind of planning that went into the course of study. You broaden the program immensely if you take into consideration the kind of planning and set of operations that went into the development of the course of study.

A second kind of concern that gets into our professional response to this question of what are we talking about when we address ourselves to curriculum development has to do with the implementation of this course of study. Some individuals would say that when you begin speaking of the implementation of curriculum you are then addressing yourself to the instruction, the teaching. But in general as we work with the field of curriculum today we are saying that the concern with curriculum development also involves the implementation of the program, making the course of study operational. We are immediately concerned with a whole host of processes that have to do not only with teaching-learning strategies that make the program operational but also the institutional setting for making it operational.

The large question that I would like to raise is this: Are there some promising ways of thinking about this larger definition of the term? Can we get any help? Is there any rationale underlying curriculum development phenomena that will help us raise new questions and address them in fresh ways whether it be elementary, secondary, higher education, or adult basic education. I submit to you that there are ways that seem very promising. As you look at the field of curriculum development defined along the general lines that I have suggested here there is some approach that underlies 95% of all of the discourse. It is Ralph Tyler's Rationale for Curriculum Development.

What are the elements that we absolutely have to pay attention to if we are going to try to get some kind of grip on curriculum development, so that we know where we are going, so we can evaluate where we have been, and get a sense of direction? First, if you are trying to be rational about the process of curriculum development, you have to face up to the question of objectives or purposes. Another thing that would come into the picture would be evaluation. We need to know whether we are achieving these objectives. This is another one of the elements in the Tyler scheme. Third, there is the need for selecting some kinds of experiences for the learner or for the individual. Fourth, there is the whole matter of organizing these experiences some way so that they can be useful and so that we can plan to bring them into the situation so the learner can confront them. A fifth element deals with a diagnosis of need so that we can see what kinds of experiences would be most appropriate for a group of learners or for an individual.

Now let us take the key elements in curriculum development that is that people who are involved in implementing the program need to have some kind of involvement in the setting of purpose. This is a controversial issue in curriculum these days. If we were to list some of the most controversial issues this would probably head our list. As a result of national curriculum development efforts in the last ten years with large scale funding and the involvement of scholars, there has developed a point of view that curriculum development in almost every field is so complex a matter and it requires so much specialization that it needs to be separated from the group of people who are responsible for implementing it. In this workshop this is one issue you are going to need to face up to. If you don't face up to it you will not have attended to one of the really key problems of curriculum. In the literature you will find the position taken that a local group responsible for program planning doesn't really have the resources, doesn't really have the competencies to proceed with curriculum development operations. I don't agree with this position. If you can't assume that the individual who is responsible for doing the evaluating, for helping learners select content and carry it out you can't assume that that person is an individual competent to work with the diagnosis of need. I am taking a position that curriculum development is a matter of real concern to the teacher who is responsible for implementing the program. While these are complex operations there is no other alternative to carrying out a good instructional program. Curriculum development, across the board, needs to be engaged in by the people who are going to carry it out.

"Motivation in Curriculum Development"

by

Jack R. Frymier, Professor of Education
The Ohio State University

I'm going to take a little liberty with my topic of motivation in curriculum development. The idea itself is so involved and so complex, but so fundamental that I will not be able to do justice by talking about motivation in direct relationship to curriculum so I want to elaborate about what I understand the idea of motivation to be in its own right.

Let me begin by sharing what I understand as a simple model of education. The model I use by analogy is the model of the three-dimensional mirror in the haberdashery shop. When I walk into the haberdashery to buy a new suit, I put the suit on, and I am generally confronted by the request to go look at it in the mirror. When I go look at that suit in the mirror, it is typically a kind of three-dimensional mirror in which there is one mirror immediately in front of me, another mirror on the left, and another on the right. I stand in the alcove facing these three mirrors, all of which are tied together at the edges. That is the way education is. There are different facets of the educational enterprise which can be identified and talked about, but the student places himself in front of these mirrors and his image is reflected back and forth among the mirrors. For purposes of description and analysis, it is possible to talk about one mirror being different from another. The three pieces of education which are central are the program which is involved, the people who are involved, and the system in which all of this takes place. In other words, I find it useful to think about the people who are working in education, i.e., the teachers, the supervisors, the administrators, and the professionals who are involved in it as being one piece of the educational enterprise. Another piece of it is the program or the curriculum or course of study--the kinds of experiences which are contrived. Obviously the people and the program are related. The people typically implement the program they operationalize. We have discussed curriculum as a separate entity from the personalities of the people who are involved. The third part of it is the nature of the system with which we work--the social system which we generally refer to when we use the word education. Sometimes we talk about the educational system or the bureaucracy. It is basically the structure, the governing unit, the way in which decisions are made within a larger context. The social system is different from the people and is different from the program.

I want to talk today about the student as the individual who stands in this alcove of mirrors and I want to talk about what I understand to be the nature of the motivation of students. But before I get to that point, I want to spend a little bit of time about each of the other two aspects. Dr. Klohr has talked to you about curriculum. I want to talk very briefly about the people who work in it and very briefly about the system.

Let me begin by describing what I understand to be the nature of the difficulty in bringing about change in the system. What I want to do is to describe what I understand to be some of the difficulties with education as a social system. The examples I want to use are examples which we are all familiar with. I want to talk about the way in which many young people have attempted to approach the problem of change on college campuses and the results which have ensued. There have been confrontations, chaos, conflicts, strikes, and disturbances. I think the problem is basic to all education. The point that I want to make is that the system within which we work is one in which it is very difficult to bring about change. On college campuses in the past four or five years, many people have been uncomfortable, many people have been disturbed. In some cases they have been disturbed on the basis of the policies which have been adopted by the board of trustees or by the legislatures or by the faculties themselves. In some cases they are uncomfortable because of the nature of the program which is available. In some cases they are uncomfortable because of the kind of practices which go on. We are all aware that young people on college campuses all over the country, and in fact all over the world, in the last four or five years have behaved in ways quite differently than they have before that time. If one looks carefully at the nature of those disturbances one can identify some parameters to the problem. There are two individuals, or two parties, that are involved. One group has power and one group is without power. It is nature of the interaction between the powerful and the powerless parties that are involved which causes the conflict to develop. The conflict may develop over minor incidents. A student, for example, may get closed out of a course. Because he cannot get in the course, and because that course is required he has a difficulty and he tries to resolve that difficulty. Or maybe a professor gives a student a low grade in the class and the student feels that that grade is not deserved. Or the situations may be more drastic. They have often occurred on college campuses in recent months as many young people question the kinds of policies which universities employ. A university, as this one does, requires male students to complete a course in ROTC before they graduate. Many young people have questioned the legitimacy and the appropriateness of that policy. They have asked, "Is it really appropriate to instruct young people in the art of killing? Is teaching young people to destroy life higher education? That sounds like lower education to us. We do not really think that it is appropriate to teach young people to kill." Or it may be that a group of students who belong to the Black Student Union feel that there is an inadequate offering in Negro History or black studies. The group that is without power feels specifically that something ought to be changed. The group that is without power generally feels slighted, constrained, denied or offended in some way.

When one looks carefully at the situation it appears that there are five distinct courses of action that the individual can exercise. The first thing that the individual who feels denied can do is to approach the powers that be and ask them to change. If he is successful in his efforts to persuade he can bring about change. The problem evaporates. However, if he is unsuccessful in his efforts to persuade the powers that be to change, then there are only four things left that he can do. The second option that is opened is an appeal to a higher level of authority to get them to overrule the lower authority. If this appeal effort is successful, the problem disappears. But if they are unable in the first place to persuade the powers that be to change, or if they are unable through appeal to persuade the group to change, then there are only three things left that the students who feel offended can do. One, they can give in, secondly, they can get out, and third, they can revolt.

The essence of this discussion is that the institution within which we work, the educational system as a system, is rigid and inflexible. Now as long as the people who work in it are reasonable, thoughtful, rational, humane, considerate people the system will work pretty well. When you get a bastard in there it comes to pieces. When you get a rigid, insensitive, dogmatic, inflexible authoritarian kind of guy placed in a system which is rigid and inflexible then you have problems. That is part of the problem we have in education today. The system as a system is incapable of change. Education as a social system as it is presently conceived is not capable of rationally coping with criticism and rationally evolving a new way of working. The system is rigid, and the system is not conducive to change. Now that is not anybody's fault. Education like Topsy, just grew. The system which has evolved is a closed system and it is a rigid system. It does not lend itself to rational evolution or moderate change. So what we have is a system which at the present time presumes the goodness of the people who are in it to make it go effectively. As long as you have good men in it it does work pretty well. What we really have in education is a government of men rather than a government of laws. We have seen tremendous evidence of this problem at the college level. We have also seen a few instances at the high school level. My guess is we would see a lot of examples at every level, even the elementary level, except we are bigger than they are so they do not pop out in the open.

Now I want to talk very briefly about the people that are involved, then I want to shift to what I understand the nature of motivation is in an academic context. The range of quality of people in education runs the whole gamut from positive to negative, from very capable to incapable. What I have come to learn in the past four or five years is very disturbing to me. There are some things about the nature of the people who work in education that leaves something to be desired. During the last four or five years I have had an opportunity to engage in a series of studies of teachers and administrators in major metropolitan areas. I want to describe the results of one of those studies which is terribly disturbing to me. Some time ago we collected data from a large number of teachers in a study. We were getting information about their age, their sex, their training experience, their years of teaching experience, the college they graduated from, and how many miles they lived from school. We also got a tremendous amount of knowledge data from the teachers--how much they knew factually about psychology, sociology, and educational aspects of working with young people in an urban context. We also got attitudinal data from them--how they felt about the students in their classroom, their principals, their teachers, and the parents with whom they worked. I want to share only the data about their attitudes. They responded on a five point scale: 1 being very positive, 5 being very negative, and 3 being in between. We had responses from more than three thousand teachers to 54 items on a five point scale. When we studied the list of 54 items in rank order, the most obvious thing was in regard to 27 items above the median--that is, those 27 items which they saw most positively. Thirteen of the 27 items seen in positive ways referred specifically to administrative superiors, i.e., the superintendent, the principal, or the school board. Of the 27 items which were seen most negatively, 12 of them referred to children or parents directly. There was not one single item about children which was above the median. There was not one single item about administrators which was below the median. If you know anything about personality structure, that is a classic example of an authoritarian view of social reality. Those who are above you, you see in positive terms and those who are below you, you see in negative terms. The basic data in this study suggests very clearly that the average teacher dislikes children, that the average teacher thinks that children on the average achieve below average. They also see parents in a very negative way.

The reality as I understand it is the system is rigid and a great many of the people with whom we work are rigid, inflexible, and dogmatic. They are misanthropists. "They hate everybody, regardless of race, creed, color," to overstate the case. I know when I say that, that I am pushing the idea further than it really is, but there is more truth in what I say than there is falsehood. I think we have to recognize that. I am sure you in adult education get a tremendous amount of spinoff from people who come into adult education programs because they have bumped up against a rigid system or they have bumped up against these kinds of teachers. I am probably not doing anything except documenting the kind of thing that you may have already intuitively known.

Now I want to talk about motivation within this kind of broader framework. During the last ten or eleven years I have had an opportunity to engage in a number of studies of what might be called academic motivation. Out of these studies I have come to an awareness of the nature of motivation. There are many kinds of motives in life--power motives, affiliated motives, sex motives, and economic motives. But I want to use the term in a narrow academic kind of sense. What is it that causes people to do good work in school? Let me begin by making some very obvious generalizations, that have been underscored in research. One is that whatever it is that causes young people to strive in school, whatever that driving force is, it is not the same as intelligence and it is not the same as creativity. In other words motivation, intelligence, and creativity are different dimensions of human behavior. They are orthogonally related in statistical terms. They are different aspects of human activity. To talk about people as being highly motivated because they have high IQ's is to mix up things. The second generalization that I would make is whatever it is that causes young people to attempt to do good work in an academic situation, is that it is different for boys than it is for girls. The level of motivation starts at about the same point, early in elementary school. But from that point forward the level of motivation curve goes up for girls and goes down for boys until at some point in junior-senior high school. There is a maximum discrepancy during the 6th, 7th, 8th, and 9th grades in which the girl's motivation level is much higher and the boy's motivation level is much lower. But from that point the motivation curve for boys goes up and the motivation curve for girls goes down. It probably crosses in late senior high school and early college years. It probably is different from that point forward. Now I don't have complete data to support this, but I have enough to suggest that that is a very tenable hypothesis. Everything I know suggests this kind of curve exists. This probably would not be so alarming except for the fact that almost everybody teaches children as if they are neuter gender, as if none of these differences existed.

I do not know how to account for all the difference. I would guess part of it is because of the nature of the curriculum. The cultural expectation in our society is for boys to play a vocational role to a greater degree than girls. As the curricular aspects become increasingly visible in terms of vocational consequences, that may cause the curve for motivation in boys to go up and the curve for motivation for girls to go down. Now I am not talking about "vocational education" in the traditional sense of that term. We use the term "vocational education" in a completely inappropriate way. I am talking about it from the child's point of view. The only reason a youngster in high school schedules himself into advanced mathematics, or physics is for vocational purposes, so that he can go to college, get a good job, and make more money.

I would also guess that the nature of the instructional process probably accounts for a lot of it. It is certainly well known that the elementary school in our society is a female dominated institution. There is considerable evidence to indicate that a great many people who teach in the elementary school try to make nice little girls out of the boys, and the boys will not have it. They simply do not play the game that way, so we teach boys to hate school and we teach girls to like school because we impose a set of female expectations upon them.

The third generalization is that whatever motivation is, it is related to social class. I am not going to document this, I think we are all fully aware of it. That is why we have Title I of ESEA in the public school and why projects like this are supported. Basically, we are trying to find new and different ways of broadening the scope of education because we know the young people who come from disadvantaged backgrounds tend, on the average, to have lower motivation levels than children who come from advantaged backgrounds. That is part of the thinking of many of the projects that have been funded in the last five years.

A fourth generalization, one which is not very widely understood, but one which has tremendous implications for people who teach, is that whatever the driving force is that we call motivation, it is a very, very stable phenomenon. It does not change much, except over extended periods of time. That is a tough thing to deal with. It is discouraging. If someone asks me, "What can I do to motivate a child?" Everything that I know suggests that the simple answer to that is, "Nothing." We do not like to think that we can't make much of an impact on a student's motivation. But everything I know suggests that that is reality. Motivation is a very, very durable phenomenon. It does change, but it changes only slowly and only over extended periods of time. There are exceptions to that of course. A person may have a very traumatic experience and his motivation may drop off very significantly in a very short period of time, or motivation may take a tremendous leap. But in general terms, motivation is a very, very stable factor. In the short run, the only thing we can do is to change our way of working with the students that we have. We have to fit our program and our instructional strategies and our techniques up against his motivational level wherever it is. But the variable must be us. He is the constant. Over the long run, we have to do whatever we can to help a student to change his motivation from wherever it is to wherever it ought to be. The fact that motivation is stable has positive advantages as well as disadvantages. We tend to think of the negative disadvantages because we know that when we have a young person who hates school it is tremendously difficult to overcome. But the advantage is that when a person wants to learn, he can come up against some woodenheaded teacher and he just bounces right off. He stays right in there, and keeps on going, even though he meets somebody who is professionally incompetent.

There is another generalization, that is whatever motivation is, it is related to achievement in a curvalinear rather than a linear way. In other words, without doubt, there _can_ be such a thing as too much motivation. If motivation gets too high, it gets in the way of learning. Most people tend to think about motivation as related to achievement in a straight linear fashion. They assume if a youngster has low motivation, he has low achievement, higher motivation, he has higher achievement. If we can raise motivation still higher, we can raise achievement still higher. That is not correct. If you have low motivation, you do have low achievement, and if you raise motivation, you do raise achievement. But if you raise motivation still higher, achievement falls off. Motivation is like blood pressure, too much of it is bad, none of it is terrible. But there is a middle range which is optimal for maximum human functioning.

I have talked about what I understand to be some of the generalizations about motivation but I still have not said what it is. I am not sure that I can say what it is, but let me run through a few things that I understand differentiate positively motivated students from negatively motivated students. When I talk about negatively motivated students, I am talking about people who are too high or low as compared to people who are optimally motivated. If you look at people whose motivations differ, there are a number of differences which appear. One of the most obvious is the way in which they view themselves. Self-concept is a very real differentiating characteristic between people whose motivations differ. Self-concept differs in several ways. It differs in direction, strength, and clarity. The person whose motivation is positive tends to have a positive image of the self. He feels that he is important, worthwhile, wanted, and loved. The individual who is negatively motivated tends to have negative feelings of himself. He feels unwanted, afraid, insecure, unaccepted, and rejected. The individual who is positively motivated about himself also has a stronger self-concept. He has ego-strength. The individual who is negatively motivated has a weak or a flabby ego. The individual who is positively motivated also has a clearer perception of self. The individual who is negatively motivated has a fuzzy or a hazy self-concept. Another thing which differs are values. Persons who are positively motivated tend in general terms to value the abstract, the aesthetic, the general. People who are negatively motivated tend to value the concrete, the immediate, the particular. There is also a very real difference in the way in which they perceive time. The person who is positively motivated has a healthy awareness of time. The person who is negatively motivated has an unhealthy perception of time. The person whose motivation is negative tends to be obsessed with the present, afraid of the future, or preoccupied with the past. He clings to some segment of time psychologically in an unhealthy kind of way. The individual who is positively motivated, on the other hand, is conscious of the present, aware of the future, and cognitive of the past. But he draws on all segments of time in a healthy, realistic kind of fashion rather than being preoccupied with one narrow spectrum of time. There is also a difference in personality structure. The difference is what you would expect. The individual who is positively motivated tends to be more open to experience. The individual who is negatively motivated tends to have perceptual defenses. He has an elaborate set of defense mechanisms that he uses to keep the outside world away from him. He has walls behind which he hides, which manifests itself in prejudice, prejudging, and in narrowness of vision. He has a way of screening external stimuli away. The individual who is positively motivated has a perceptual apparatus which is open. He also has a kind of perceptual energy with which he is constantly searching out his environment and bringing himself in contact with the new, the different, the novel, the unknown, and the ambiguous. The young person who is positively motivated tends to be what a psychologist would call tolerant of ambiguity. The person who is negatively motivated tends to be intolerant of ambiguity.

Two things might be noted, before I finish. One is that one of the things we often try to do to affect motivation is to vary the nature of content. We try to do basically what I call "soup up the subject matter." The other thing that we tend to do is to vary the stress which we impose. We try to use stress as a variable and to manipulate the various aspects of the situation, which are related to the stress. We use terms like "bearing down" and "giving hard homework," "being tough or exacting in our standards." The assumption is a kind of teeter-totter concept that if we press down (increase stress) we will raise motivation. But that presumes the linear nature of motivation, which is not correct. There is no doubt psychologically that we can "soup up the subject matter" too much and ultimately the individual cannot cope with the richness or the complexity of the stimuli which are made available to him. The fact of the matter is that in most educational systems that is not the problem. In most educational systems, it is the opposite. We bore the people to death. We slow it down so much and we pace it at such a mundane pace that they cannot handle it, they cannot cope with it, they are bored to death. Enlivening the stumuli is one thing we probably can do, and varying stress is probably appropriate up to a point, but we can go too far.

Let me end by citing what I think are some of the areas that are needed in research. Persons from your background need to engage in research. We do not know enough about the nature of motivation for older people. It is unquestionably correct that all men have to learn to continue to learn throughout their lives. Learning how to learn is an important thing. But that is partly skill, and partly affective. The skills of learning, we can probably teach. But to teach people to value learning, to be motivated to want to learn all through their lives, we do not know much about.

If it is true that one of the distinguishing characteristics of people whose motivations differ is in the way they view themselves, how can we modify the self-concept of a 35 year old person? A self-concept is learned. Nobody is born hating himself. Nobody is born feeling good about himself. Nobody is born with a strong or weak ego. These are learned behaviors. How can we modify self-concept in older persons? How can we change that? Is it simply by providing cognitive feedback to them? telling them they are good? that they are worthwhile? that they are important? that they count? Or, in fact, is it necessary for people to have successful experiences, to achieve, to accomplish tasks? With young people, positive feedback seems to be adequate to strengthen self-concept, but with older people, that may not be enough. The way in which we make an impact upon self-concept, how we help older people explore values and modify their value structure is a tremendously fascinating and a tremendously difficult area. Values are very deep within the individual. They are very central to the organism. Helping an older person change his values is probably one of the most difficult things that we can imagine. But if we want to change a person's motivation, everything that I know says we have to help him change his value structure. That means that we have to become proficient in dealing with the affective realm. We have to find ways of helping people explore, understand, comprehend, manipulate, and modify their basic value patterns.

What I have tried to say is that everything I know about motivation, based on a whole series of studies done in all kinds of situations, suggests that there is something about motivation which is related to sex. It is also related to social class. It is different than intelligence or creativity. It is a very durable, constant phenomenon. It ought to be thought of in optimal rather than in maximal terms. It shows up in differences of self-concept, values, personality structure, tolerance of ambiguity, the way in which an individual copes with stimuli. It's one of the least studied areas in all of human learning, especially in the realm of adult learning. We know so little. There is no place to go but up, whether we are going towards the moon or towards the understanding of our own tasks.

"Individualizing Instruction and Involving the Learner"

by

Jack R. Frymier, Professor of Education
The Ohio State University

During the last 15 years in the United States there has been an unprecedented level of activity in the field of curriculum and instruction. We have responded to many space developments by Russia, an increase in the number of people, problems of urban education, technological developments, development of computers, new knowledge, and the generation of new information. We have attempted a great many changes. I like to think of these changes as hypotheses for change. They are hypotheses because we don't really have laboratories where we test out what we do in education. Before we can know with certainty that the innovation or modification we have in mind will work, we hypothesize that if we bring about this change "on the job" it will make a significant difference in the lives and minds of young people. We have advanced a whole series of hypotheses about how to improve education. Some of these have been basically modifications in the nature of what is taught. We have also reorganized subject matter. We have sequenced it according to a different learning theory. We have cleaned up the language. We have modified the basic ideas that are involved, and reorganized it according to different principles of learning. And out of this have come a whole series of changes in programs in public schools. We have also modified the organizational components of education. I think of these as organizational hypotheses for change. They include team teaching, the non-graded school, various ways of grouping young people according to instruction, various uses of staff resources, modular scheduling, and so forth. We have also modified the techniques and the procedures we use in education. I think of these as methodological hypotheses for change. They include computer assisted instruction, programmed instruction, educational television, words in color, and ITA language laboratories. Our basic assumption is that maybe if we do it differently, then maybe we will be able to make a significant difference in young people's learning. There are other kinds of change efforts which have been advanced also. We have changed the nature of teacher preparation. We have tried to change the nature of teacher in-service education and staff development on the job. We have invested a whole series of monies into what I think of as research hypotheses for change. We have tried to study things like motivation or the nature of learning. We have tried to study the precise way in which teachers and pupils interact. We have tried to say that if we invest our time and our talent in the study of the basic phenomena of education then we will be able to generate a kind of a breakthrough at the level of understanding. Thus these last 15 years have been characterized by fantastic activity in a lot of different directions, trying a lot of different rationales, operating from a variety of theoretical orientations, but basically working in a kind of yeast-like fashion to bring about significant change and improvement in American education.

Are schools better today than they were 15 years ago? Do the people in educational enterprises learn more, better, faster, retain it longer? Is their behavior modified in the desired direction more effectively than it used to be? When one asks those questions in a hard empirical way he is somewhat disappointed. Obviously change in education is everywhere. We have changed the nature of the building, the nature of the process, the nature of the content, and the basic nature of the problems. Yet when one asks the question, "Have these changes made a difference in the lives and minds of those we teach?" the answer is disappointing. There are some indications that students in schools learn more today than they did 15 years ago, but there are also some indications that we are not making any progress at all. The impact of the changes upon education as an enterprise are fuzzy. I think there are lots of reasons for this. As a profession we tend to ask the wrong questions. We tend to operate on the basis of erroneous assumptions. Education as a social system is not responsive to change. What we have normally done in education is to take one program out and put another program in. We have taken the old physics out and put the new physics in. We have taken the old math out and brought the new math in. We have taken the old way of organizing the school out and brought a new way of organizing the school in. We have taken the old way of teaching foreign language out and brought a new way of teaching foreign language in. What we have really done is to substitute one answer for another answer but the answer always presumes that what we are doing is best for all people in the group. In other words what we have looked for is a group solution to what is evidently a highly individual kind of problem. When we throw the old physics out and bring the new physics in, what we really say is the old physics was not good for all people but the new physics will be better for all people. But the new physics, for example, presumes a different kind of learning style. It is basically gestalt as opposed to associationist. It involves discovery learning rather than a didactic kind of teaching. Learning by discovery, we know, is best for some people, but not best for all people. There is no one approach. There is evidently no one content, no one way of organizing the school, no one style of teaching, no one programatic approach which is best for all learners. But the history of American education seems to be that we are looking for a group answer to what is evidently a highly individual problem. Thus when we make the comparisons of the old approach to the new approach, the old way of doing things with the new way of doing things, the most common result is "no significant difference." There is not one best way of doing anything in education. We ought to learn that and get that through our heads.

If we really want to be effective, we have to devise ways of tailoring our teaching techniques, sequencing our subject matter, contriving learning experiences which will fit each particular learner. Education by definition will have to be different for everybody rather than the same for everybody. If that is really true, then it underscores that development which has really gained momentum in the last five years. It is certainly not a new idea in education at all, but one which is increasingly becoming to be recognized as a way of doing things. This is the notion of individualizing instruction. That is what I want to talk about today. I want to talk about it as a necessity, not as a nicety. Everything that I know about the uniqueness of the individual suggests that if you want to be truly effective in helping people learn, then it is imperative that you teach each individual in his particular kind of way. The conventional view of teaching, presumes the sacredness of the group. In the conventional view of teaching, there is a teacher and a pupil even though there may be a great number of pupils. There is a teacher and a pupil and they interact. The interaction has a sequence. Basically the teacher-pupil interaction goes like this. The teacher says something. The teacher behaves in an overt output kind of a fashion. That output is taken in by the students, it is psychologically consumed. It is received by the student and it becomes intake behavior for him. The student then interprets this, he processes this, he gives it meaning, he brings his past experience to bear. He ties this incoming stimulus to what he already knows. He interprets it in his mind and then he behaves overtly. The teacher then sees this. The teacher receives the stimulus that the student is responding in a particular way. The teacher then interprets this in terms of his past experience and he runs it through his intellectual meatgrinder. He gives meaning to it. He attributes significance to what he sees the student do. Then the cycle starts again. The traditional pattern of teaching is that teaching starts with teacher output behavior. The notion of planning, the notion of what the teacher should do, typically presumes only an awareness of the group. The problem of our inability to make a significant impact on students' learning is that precise point. There are a great many groups in our society whose basic purpose is to serve clients, to help other people. Teaching is a helping profession. Our basic effort in the teaching act is to help other people learn. The decision on what professionals should do always follows what the client does. It never precedes it. Every truly professional function is performed in such a way that the professional responds to the needs of the individual, except in education. In education we are obsessed with the notion of the group. We think that we have to respond to the group. I want to suggest that the basic assumption of the group is an erroneous one, because people are different. God made us that way. If we want to be effective as professionals we must tailor our teaching techniques to fit each particular person. A computer can't do that. It can only be done in a one-to-one human kind of interaction. We need to think about it that way.

Now if we wanted to think about it that way what are some ideas which would be useful to help us understand the way in which individuals differ? If we think about the ways in which people vary in patterns, normally what we have done in education is think about the ways in which people vary in one dimension. We put all the high IQ kids in one group, and the low IQ kids in another group. We put all the high readers in one group and all the low readers in another group. We put all the young people in one group and all the old people in another group. We put all the positively motivated in one group and all the negatively motivated in another group. Our effort to sort people on single dimensions is ineffective because we don't have precise enough ways to make those measurements. Unless we can think about the totality of the pattern of response, then we can't function very effectively. We know that people vary in terms of their patterns of behavior. The teacher has to be able to respond to these different patterns of behavior in different kinds of ways. The person who is highly able, positively motivated, a high achiever but neurotic requires a very different kind of teacher behavior than the person who is highly able, highly motivated, and adequate in his personality and also a high achiever. Just that one difference ought to cause the teacher to respond in very different ways. But unless the teacher can see the totality of the student and see the two ways in which he differs, then he will not be effective in planning his own strategy so that what he does will fit that particular kind of student need.

What are the variables over which the teacher has control? There are a great many. Obviously subject matter is one of the factors over which he has control. We think of subject matter in a lot of ways. We can think of it in terms of subject matter field. We can think about it as subaspects of any given discipline. We can break things down topically or we can think about varying subject matter by sequencing things one way or sequencing in another way. Another variable that the teacher has control over is time. Time is a variable that we have tremendous flexibility with. Also the way in which we structure the class, the kind of climate we create can be varied. We can encourage superordinate or subordinate kind of relationships. We can encourage equalitarian relationships. We can function in such a way that we plan everything. We can function in such a way that the students plan everything. We can function in such a way that the students and teacher together make plans. There are lots of different ways we can arrange or structure learning tasks. We can build a whole range of alternative ways of responding so that we can become proficient at devising the particular content which will fit each particular learner's needs. That presumes that learning ought to start with the learner and that teaching ought to start with the teacher's responding to the learner rather than asking the learner to respond to him. Now that is a very simple notion. I think it is a very crucial one. In my experience in education most people who teach presume that teaching starts with teacher output behavior and that the teacher's job is to get the student to follow the teacher. That logic needs to be inverted. The teacher needs to respond to the student. The teacher needs to become sophisticated, sensitive, and skillful in getting readouts on what the student's motivation, achievement, ability, past experience, interests, and personality structure are. He must become proficient in tailoring the curriculum to fit each particular student's learning needs.

"The Changing Curriculum"

by

Dr. Paul R. Klohr, Professor of Education
The Ohio State University

If I had a crystal ball and were trying to foresee what lies in the immediate future in terms of the changes that are taking place in curriculum, there are two characteristics that I would see. We are on the threshold of what I would call a humanized curriculum. In the last two decades there has been much in the educational scene that has resulted in a dehumanized curriculum. We are now moving into an era in which there will be increasing humanization of the curriculum. Second, there is going to be a new kind of accountability which will force us to take some new professional roles. Out of these two trends is going to emerge a new definition of a community school. One aspect of this community school is going to be a diversification of content and organization. This is being called for time and again. The classic definition of a community school was to make the community a kind of adjunct to ongoing education. We talk about going out into the community on field trips. But a very different notion of the community schoolis coming into the picture. The prototype might very well be the trial effort in the city of Philadelphia. Some of you may have read about it. For a group of several hundred secondary school pupils there really isn't a school. The school is a photograph. It is pictured as a photograph from the parkway down to the Benjamin Franklin Institute. This whole stretch of the city is the school. The only vestige of a school that is in the picture for this group of secondary youngsters is a two hour seminar at which they come together each day. In one sense, the educative agencies that are pooled together are the school.

Decentralization within the school system suggests another scheme. This is simply an organizational scheme to decentralize the schools and create many boards with direct community responsibility. Neighborhood responsibility doesn't do it in itself but if that can be tied to some concept of instruction and curriculum planning then we can begin to use it as a new organizational resource. Even within a school, decentralization is one of the first things that I would suggest for some of the large impersonal institutions. They should be organized as schools within a school. Invariably this is one of the organizational patterns that I recommend when I am asked to consult with large elementary and secondary schools. In these large schools a learner can move through them without being touched by them no matter how hard the individual teachers might work at making it a meaningful experience. One can get lost in the impersonality of the organization. There is no reason for this to be. One can take a large city school and set up a number of small schools within it where there is integrity of staff planning and there is integrity of student body. At the same time there are some of the values of the specialized services that can be brought together in a large institution.

If one were to look at another organizational innovation around the country that has loosened up our way of thinking about what elementary and secondary schooling is I would think that the non-graded concept might be one. We get locked into a concept of sixth gradedness, seventh gradedness, twelfth gradedness, or in a community college of thirteenth and fourteenth gradedness. The whole matter of grade placement is simply an administrative device that developed historically to take care of groups of people. But assuming that we want to move toward a humanized education, toward an individualized education, then we might very well raise the question of whether we need this organizational feature of gradedness. It gets in the way of methodology, in the way of placement of content, and in the way of all sorts of imaginative ways of conceiving educational setting. It is a very unuseful way of thinking about continuity in the educational project. It is simply administratively a convenient way.

You are familiar with another organizational hypothesis or innovation that you might want to consider also. The whole matter of team teaching is in a sense a redeployment of teaching personnel. The one-to-one relationship which Dr. Frymier calls for is such a complex sophisticated one that I as an individual working as hard as I can, as competently as I can, am not quite able to make it. But if three of us together had this kind of responsibility for making the diagnosis - you using the specialized competency that you have and I doing my thing and someone else making the contribution that he might make, that we then might be able to do some planning which would make a difference, as we tried to tie into the life needs of the learner, or indeed a group of learners. If we tried to carry out teaching strategies we might then again differentiate the kinds of strategies that each of us could most effectively do. For so long we have made the assumption that all learners are alike. We can also make the assumption that all teachers ought to be alike. We have been particularly vulnerable in teacher training institutions by trying to turn out a teacher who is this way. As a matter of fact teacher studies indicate that the best teachers are the most different teachers. When you get a group of teachers and they are the best or the most competent by any set of criteria and you look at what they do you find a very wide range of strategies in the picture. The best teachers are not alike. The poorest teachers are very much alike. Assume that the three of us on a team would be good teachers. You see what kind of diversification we would then have to put into the teaching-learning set. The whole team teaching idea somehow needs looking at. There has been enough team teaching done in the last ten or fifteen years that we know what some of the problems are. A lot of literature deals with team teaching as if it were inevitably a hierarchial kind of thing. If three of us got together then one of us would be a master teacher and a couple of us would then just be "teacher" teachers. We get in this kind of a hierarchical arrangement which creates some very interesting human relations problems. But there is another view of team teaching that I think is going to supercede the hierarchical arrangement.

It could be called cooperative team teaching or horizontal team teaching. Each of us has the same kind of status. We share responsibilities. I would sit in your chair to do certain kinds of things and you would sit in my chair to do others. You aren't over me and there isn't a subordinate superordinate kind of arrangement. If you think about team teaching as a possible resource, you will want to keep in mind that there is team teaching and there is team teaching. You will want to decide which might be more useful to try to change the institutional setting for adult education.

There are many plans of course for the redeployment of time and staff. At the secondary school level some of you might indeed be familiar with the Krump class. It is only one of a number of plans but it is a way of saying that we ought to define what we are up to, what our aims are, what our objectives are, and then decide what kind of employment of staff we need to do that, what use of time we need, and what size groups we need. The Krump plan is simply an effort at the secondary school level to look at the week or a month and divide up what is intended to be done in terms of outcome to see how you are going to redeploy both time and staff. Krump asserted that it made sense to him to have roughly a third of the time to be with large groups, roughly a third of the time in discussion groups and then finally a third of the time for independent work on a tutorial basis. This suggests a flexibility in time use. You have flexible scheduling, computerized scheduling, or modular scheduling.

Another innovation is the discovery approach. It suggests a whole new teaching strategy. The discovery approach has some very real implications for reconceiving our view of curriculum development. You put before the youngsters a series of discrepant events and ask him what he made from them. There are literally dozens of examples of this out of the curriculum reform movement. I am thinking, for example, of Fenton's redoing of world history at Carnegie Tech. Fenton's redoing of world history stands out as a milestone. Instead of picking all countries, in all times and in all places he tried to do what he called "postholing for depth." He picked out some very prototypical kinds of developments and used those as a base for generalizing about all the other things. So instead of studying all cultures you would study one primitive culture and try to generalize from that. This gets you out of the trap of covering all of the things. Another sort of thing that Fenton did was to try to introduce the youngsters to some contemporary history. He introduced the whole event of the Hungarian revolt back several years ago not in terms of talking about it in the way we typically would do but in giving the the youngsters a reprint of how Time magazine handled this the week after the Hungarian revolt. This is an American account. Then he gave them also a typescript of how Radio Moscow handled this event. This is a discrepant situation. As a teacher he tried to get these students to see what they made of this.

The whole role of multi-media is not new to you. One of the really beautiful uses of multi-media in my judgment has turned up in the rather important new social studies program that the Education Development Center has worked on. EDC is really a private foundation that has developed out of the money that came from Project Physics. They just now are getting ready to disseminate widely this cluster of multi-media materials that they have been working on for five years.

Running through the best of these curriculum reform efforts has been a series of efforts to put the teacher in the role of a performer. In some of the fields such as industrial arts, fine arts, and drama the teacher has almost always had this role. He has had to demonstrate or do something with the medium in which he is working. But in the more academic fields, we often have not had to do that. You sit in English class after English class and the teacher has been talking about doing something and he doesn't function very often as a person doing English. I can, an an English teacher, assign you themes but you don't have to see me, as a person, writing themes. You are the person that has to do it. Now in the best of these efforts the role is switched and I work with you no matter how inadequate I feel as a teacher in the writing of themes. I have to reveal myself as a performer. This is what I mean by the teacher cast in a performer's role.

Finally, I want more adequate evaluation. It is inconceivable that you could address yourself to curriculum development without paying attention to that. But we have really done so little. Our record is very poor in that respect. It is important as we try to get a toehold on more adequate evaluation to use the two realms that Philip Jackson uses, the preactive realm and the interactive. Preactive evaluation would, for example, be efforts at evaluation to tell us how we were doing as teachers. I have in mind here some of the efforts to analyze teaching behavior in a teaching learning situation. We have so often been prone to take only the one end of it and to analyze the learner's behavior. I am suggesting that a full use of what we know about evaluation would permit us to do both. There have been a number of approaches developed in the last ten to fifteen years that we can use to look at teacher behavior. These do not need to be used in a threatening way. When we talk typically about looking at teacher behavior, there comes the old threat of somebody coming in and rating us. But the new efforts to look at classroom discourse and the analysis of teaching behavior really are efforts which we can do to ourselves, for ourselves. This makes us more fully conscious of how we are functioning as a resource in this interaction with the learner. We all want to do this but it is surprising how unconscious we are of how we are doing in that situation. We get some feedback obviously from facial expressions and some feedback from working with learners. But these devices that I am referring to now are really more than devices, they are really full-bloom methods of looking at classroom interaction. They give us a kind of feedback that heretofore we haven't had. We might think that we are fully supportive of the learner. We want to relate to him in a way that is a helping relationship. But we discover that in our working with him that we can talk a great deal and this is one of the ways we can say we don't know a lot about teaching. Among the things that we do know, we know that as teachers we talk a tremendous amount. This seems to not vary very much between poor teachers and good teachers. All of us talk about two-thirds of the time. If we do indeed do that wouldn't it be interesting to know how we are using that talk. There is one kind of talk that is called supportive talk in which I reflect back to you your ideas so that you feel the way you would feel if you were getting good guidance. But you can be more discriminating in your analysis of that because you can have two kinds of supportive talk at least. You might have many kinds but at least you could break this down and have two kinds. I might be giving you back supportive responses that make you dependent or independent. I am suggesting that one way to focus in an evaluation program is on ourselves to see what we are doing as teachers in a situation. Micro-teaching is a very useful device here. If I can look at these tapes of how I am performing I can learn a lot about myself in a way that I otherwise could not do. I don't need to reveal this to anyone else. I can look at myself in a new way. That is what I mean by separating the preactive from the active or interactive phases of evaluation.

What I have tried to do here is to look at what we have called some organizational hypotheses to be tested. Secondly, I have tried to ask the question, "Are these strategies useful in rethinking the role of the adult educator caught up in redoing curriculum?" Finally, I suggested above everything else that you shouldn't overlook the whole matter of evaluation, both the evaluation of the teacher as well as the learner. I have suggested ways of looking at ourselves which need not be so threatening as they were at one time.

"The Culturally Different Inner-City Adult Learner"

by

Dr. Clemmont E. Vontress, Associate Professor of Education
George Washington University

I plan to talk about the culturally different adult learner. I should start off by indicating that now and for the last decade we have heard used the terms "culturally deprived," "underprivileged," and "disadvantaged." Usually, these concepts are used to describe segments of the American population which continue to challenge the social institutions, agencies, and professionals intent upon improving the lot of the so-called "Other Americans." To date, efforts to improve their lot have not been too encouraging. Undoubtedly, one of the reasons for the apparent lack of success is the labels themselves. They imply that some groups in our society are without, or somehow lacking in, culture. On the contrary, the social science use of the term "culture" implies that everyone except a newborn babe has culture. Individuals born into a society assume the general behavior dictated by that society. That is, they acquire the culture of that society. However, I think it is important to note that complex societies such as the one in which we live contain not just one homogeneous culture, but a multitude of distinctive ethnic and regional subcultures with which people identify and from which they derive values and norms. Each group, although a part of the larger culture, considers its way of life natural. Strange groups' beliefs and practices are treated ipso facto with suspicion and hostility. Although these groups identify themselves as Americans, they show intense loyalty to their immediate group. While their ethnocentrism gives them a sense of identity and security it, at the same time, warps their view of themselves and others. They may become so completely loyal to the demands and expectations of their ethnic groups, that they devaluate or reject values, norms, and individuals who are different from those who they know.

Although several cultural minorities exist in this country, four major groups stand out in bold relief. These are the American Indian, the Appalachian or mountain whites, the Spanish heritage group, and the American black people, or Negro. These segments demand the attention of governmental and social agencies because great numbers of their members are beset by social, educational, and economic disability. The extent to which the cultural minorities find themselves excluded from the dominant society is the extent to which cultural variables cause them to be deprived in certain ways. One is usually deprived in an American society because he is not allowed to participate in the kinds of activities that predominate in group participation. Certain variables determine whether people are excluded in our society. One variable is color, another is hair texture, another is previous servitude, another is educational level, another is economic conditions, another might be language facility. If we have any of these variables interacting or acting against one group then that group is going to be disadvantaged to a certain extent. I will try to illustrate. The cultural minorities I discussed include the American Indian; they were the first ones here. They were here when the white man came to take away their land. The second group are American blacks who did not come on their own. They only came because they were captured and brought here against their will. We have another group which I call the Spanish heritage because in this country there are many people of Hispanic background. We have the Mexican-Americans who came across the border from Mexico. We have the Cubans who came recently. We have people who came from the old country, Spain. We have the Puerto Ricans, mainly situated in New York. We have any number of people with Hispanic background. Spanish heritage makes much more sense than Spanish-speaking since many of the people of Spanish heritage can no longer speak Spanish, because Spanish is not generally taught in our public schools. Spanish is not used as a primary vehicle of communication in public schools. The last group that I could list as culturally different would be the Appalachians. There are numerous other groups. I could list the groups we find in California: the Orientals, the Chinese, and the Japanese. I could list another group of non-whites we find in New York City, the Haitians. There are a great many Haitians now that Haiti is so enshrouded in poverty. Many Haitians are migrating to New York City. There are any number of other cultural minorities.

Of the ones I have listed, the American black people suffer the most exclusion in American society because color is something that immediately jumps out at people, letting them know that that person is different. Previous servitude is most debilitating to black people who were born in this country. The reason I say debilitating is because we find black people who come from other parts of the world to this country, and, even before desegration, they were well received in the southern states, especially if they wore their national regalia. Hair, of course, is another debilitating barrier. In New York City where we have Puerto Ricans, the Puerto Ricans with straight hair seem to have less difficulty than the ones with kinky hair. The American black people have these three variables interacting, causing them to be excluded. Other people may have only color working against them. Oriental Americans have only color working against them. They have straight hair. They do not have previous servitude working against them. The group which does not seem to be able to melt in the American society is the black group. The black person, no matter what he does, cannot seem to melt. The black people in American society are beyond the melting point. They cannot melt and they probably will not melt for the next two or three hundred years.

Now in addressing the concept of cultural differences, I have pointed out elsewhere that exclusion variables such as race, language, and cultural heritage operate singly or interactively to create social distance between individuals with perceptual differences and general population. To talk about the culturally different in the inner-city is not to deny the problems of other minorities. Black is the main hang-up in the American society. But when I talk about the culturally different in the inner city, I am not suggesting that black people are the only people in the inner city. They are not. However, since they represent the largest group, since it is the group which has been most victimized, I would like to concentrate on them for the time being.

I would like to characterize briefly the black adult learner. First of all, he is a victim of racial discrimination. His victim status makes him react in predictable ways. In fact, the black person, like any other person, utilizes a variety of defense mechanisms to make his life more bearable. However, it is important to point out that the way an individual reacts to his membership will depend on his own life circumstances, how he was reared, and how severely he has suffered from persecution. One of the traits that we find when we look at the black people in this country is obsessive concern about the minority status. The basic feeling of members of the Negro group is one of insecurity. He finds it difficult to abandon himself to any activity and to forget his racial status. He is forever alert to the possibility of racial slights or antagonisms. In fact, preoccupation with the problem of being black may go to excessive lengths so that every contact with members of the dominant group is viewed with deep suspicion.

Another defense mechanism which the black person may use is denial of membership. This device comes easily for those who have no distinctive color, appearance or other traits which would identify them as being black. The black person may try to relieve his anxiety about being black by removing the kinkiness from his hair, not because he really expects to "pass" but because this is a token escape from his handicapping characteristic. One way also to adjust to his exclusion status is by withdrawing and becoming passive and accepting. From time immemorial slaves, prisoners, and other outcasts have hidden their true feelings behind a facade of passive acquiescence. The Negro in American society has until recently worn a mask of content in order to ward off the hostility of the oppressor. This stance was designed to indicate to the oppressor that everything was all right. Clowning has been and still is a mode of adjustment for many black people. This behavior reaffirmed the white man's belief that Negroes were only children or that they were indeed inferior. The Negro who would be equal was branded as radical or as somebody who thought he was white. Today there is a great deal of talk about the Negro's speech pattern. If the Negro has a distinctive speech pattern it is because during the days of slavery he was not expected to talk like white people, because to talk like white people was to indicate to white people that he thought he was equal. Very often he would get slapped down or shot if he tried to articulate in the manner of white people. It is possible that today what we term as the Negro speech pattern may be a carryover. It is also known by sociologists that when separated for whatever reason people tend to develop unique characteristics and traits. The person who finds himself in the ghetto, has to, in order to adjust to his environment, talk like everybody else or else he is considered an outsider.

Strengthening group ties is another thing a minority group may do if it finds itself ostracized by the dominant group. To a certain extent this has happened to black people. They have developed an ethos, an in-group language all their own, designed to keep whitey in the dark, so to speak.

Today the soul ethos, music, and soul food seems to be an expression of in-group ties. Many black people say that only black people can have soul. If one tries to define soul, we are told by many black people that if you have to define it then you do not know what it is. This is the tendency of the in-group to want to feel that it has something that is uniquely different.

Perhaps the most unfortunate thing which an excluded group may use as a mechanism to adjust is to hate itself. We have seen this throughout history, as early as a hundred years ago Alex de Tocqueville, the French observer who came to this country, described the self-hatred amont Negro slaves. At that time he wrote this:

> "The Negro makes a thousand fruitless efforts to insulate himself among men who repulse him. He conforms to the tastes of his oppressors. He adopts their opinions and hopes by imitating them to form a part of their community. Having been told from the beginning that his race is naturally inferior to that of the white, he assents to the proposition and is ashamed of his own nature. In each of his features, he discovers a trace of slavery and if it were in his power, he would willingly rid himself of everything that makes him what he is."

Although self-hatred appears to be less pronounced today than it was then, it is still very prevalent among black people. One hears a great deal of talk about black is beautiful. This rhetoric might be analyzed as reaction formation. It indicates that the black man is still uneasy about his racial status. If one is secure about himself he need not cry to the housetops to let people know that he is proud and that he is beautiful. It reminds me somewhat of the little boy who passes the graveyard at night. To indicate that he is not afraid he whistles very loudly.

Militancy is also a form of adjusting to one's inferior status in another society. Up to this point I have not mentioned the possibility that a minority group person simply might refuse to take it any more. As you know there have been cases since the days of slavery when black men and women fought back, where slaves committed suicide by jumping off the ships en route to America rather than suffer the dehumanization of slavery. Today militancy as a mode of adjustment is much more common than at any other period in history. It is undoubtedly the healthiest mode of adjustment. At the same time, it is the most dangerous mode of adjustment. The American Indians were militants and they were decimated.

I have tried to show how black people are attempting to adjust to their minority status in this country. That this country is shot through with pernicious racism cannot be denied. Prejudice towards black people has had telling effects on the education which they receive. Their schools, whether located in the South or the North, are generally inferior to schools which whites attend. Children come from homes which provide them with little educational stimulation. Unfortunately, the schools in which black children learn in this country are becoming more inferior. The teachers are less competent today than they were in 1954. The children are less equipped to go into college than they were ten years ago. In general, the situation seems to be like this. Students graduate from poor high schools and go to weak black colleges and graduate to return to the ghettos to teach black students. At one major black university in this country, the average reading level of the 1964 freshman class was 8.3. If one could assume that the youngsters would make normal progress, this would mean that at the end of four years they would be reading at the 12th grade level. This would mean that black teachers who themselves read only at the 12th grade level are teaching in many ghetto schools today. In summary then, one can characterize the inner city black population as being academically stunted. According to the President's riot commission report, 37% of adult American Negroes are functionally illiterate. In general, black people over 40 are products of poor southern rural schools. Those under 30 are products of the deteriorating ghetto schools. Their deficiencies in reading, writing, and speaking are glaring. The adult learner brings these deficiencies back with him to the adult learning setting. These are the same ones which he had as an adolescent. As an adult he comes back after having been out for some years and after having experienced defeats and other failures. In some ways he may be more difficult to teach than he was as an adolescent.

In general the culturally different adult learner comes from poverty circumstances. Although poverty has been defined in several ways, I think it might be fruitful to measure it by ascertaining the extent or percentage to which people are living above or below the subsistence level; that is, the subsistence level as defined in this country. Perhaps Maslow's hierarchy of needs concept is most crucial in understanding the relationship of poverty to educational efforts. Maslow set forth a theory of human motivation which brought together many ideas proposed up to this time. His theory merits careful study by anyone who accepts the idea of human need as being important in energizing and directing behavior. The needs in order of importance to the individual are: first, physiological needs; second, safety needs; third, love and belonging needs; fourth, esteem needs; and fifth, self-actualization needs.

Maslow lists as physiological those needs necessary to maintain life such as the need for food, oxygen, and the rest. Extreme hunger or thirst dominates the entire organism's behavior and gives a very untrue picture of most of his higher motivations. It is not difficult to understand why many blacks, be they adolescent or mature, cannot attend to educational matters. Their most immediate concern is that of seeing that they and their families get enough to eat.

Safety needs in people are demonstrated by their preference for some kind of routine or rhythm rather than disorder, their avoidance of various forms of perceived dangerous situations, and their withdrawal from strange and unfamiliar situations that elicit danger and terror reaction. To many black people their lives are forever surrounded by uncertainty, by danger. They cannot be secure, cannot feel that life will go on unencumbered.

Learned fear of deprivation drives lower class people in general to get all they can of physical gratification while the "getting is good." In 1948, Allison Davis pointed out in his book, Social Class Influences Upon Learning, that in the poor homes where there is uncertainty about whether there will be coal tomorrow the individual tends to burn it (the coal) all up today to enjoy it. He points out further that where we cannot be sure whether our "old lady" is going to be here tomorrow, we as lower class people tend to want to enjoy here as much as we can today.

Love needs are described as a desire or a hunger for affectionate relationships with people in general and for a place in the group. There seems to be some indication that racial prejudice in this country corrupts or thwarts this need for black people. Not only do they feel wanted or liked in the general society but they experience from the time of infancy ambivalence on the part of the mother and father. There appears to be an inordinate amount of tension between the black man and the woman as they try to provide for their brood. The woman, in her sexual attitude towards her mate, often betrays feelings of contempt towards him. She finds it hard to respect her spouse because he cannot act according to the white ideals in terms of what a man is supposed to do in this society. A man is supposed to love, care for, and provide for his family. The black male, because of discrimination, finds himself at the mercy of a prejudiced society which provides job training for black females before it does for black males. It is no wonder then that almost one quarter of the non-white families are today headed by a woman. This rate continues to rise. Many serious social problems such as apathy, sexual confusion, delinquency, and mental disorder have been attributed to the effects of the family environment in which the father is absent or ineffectual.

Esteem needs most clearly suggest receiving recognition as a worthwhile person. Satisfaction of the esteem needs is accompanied by feelings of competence, worth, strength, and usefulness. The thwarting of these needs produces feelings of inferiority, weaknesses, or helplessness. One wonders whether black people can realize the fulfillment of these needs when they live in a society in which they often feel powerless to do anything about their unfortunate situation. Indeed, the black man finds it difficult today in many parts of the country to even protect his family, to protect the sanctity of his household. During the days of slavery and immediately thereafter, the black man could not protect the honor of his wife from the white man, and in many parts today, he still cannot.

The need for self-actualization is the need to become the person one can become. In other words, a person is able to realize his fullest potential without the encumberence of racial, religious, or ethnic factors. Maslow lists at the apex of his model the need to know and understand. He makes the point that the higher order needs cannot be met with any degree of success until basic needs have first been satisfied. It seems to me that this model should provide adult educators with much insight. One should not view the student who sits in your classroom as an empty bucket waiting to be filled. He is a total person with needs other than those to know and understand. If those needs which are more basic than the higher order needs are not satisfied, then he cannot attend to the need to know and understand.

I have already indicated that the culturally different inner-city adult learner may have a series of personality problems which stem from his caste status in the American society. Basic to these problems is self-hatred. The black person often hates himself for what he is. His negative feelings about self may be so pervasive that he has no desire to improve that self. Black women are not beset by self-hatred to the extent that black men are. The black woman has throughout history experienced a greater degree of acceptance by white society than the black man. Because of this she views herself as a person of greater worth than the black man. You will find it as true with adults as you find it with adolescents, that black females learn much more readily than black males. In fact, the black woman has often played a role equal to, if not superior to, that of the white women in many cases. She has borne the white man's child at times. She has nursed those born by white women. Today she is able to receive more education than black men. About 2/3 of all black college students are female, just the opposite of the white population. This may help to explain why the income gap between black women and white women is narrowing while that between the black man and the white man grows wider.

One might also characterize the culturally different inner city learner by indicating that he generally comes from a rural background, even today. When a brother, a soul brother, is asked where home is, he is likely to promptly answer Montgomery, Alabama, even though he has lived in Cleveland, Ohio, for the last 47 years. Home is where the land was and where one's people are. Listen if you will to the terms used to refer to their places of heritage--down home, big foot country, or back home. Even though young black people today appear to identify with Africa, it is suspected that they in fact identify more strongly with "down home" than they do with Africa. A few weeks ago I heard an African dignitary talking to a group of black people in this country. He said, "You are trying to go back and we in Africa are trying to go forward. Here you are all hung up on trying to find your heritage. We've got ours; we want to go forward in the 20th century. Now, you want to go back." To many Africans the extreme concern of black people to find a cultural identity eludes them. It is important for you to understand why black people go to Africa to find a cultural heritage. When they were brought to this country on slave ships, they were stripped of their culture, their language, and everything which makes people proud of themselves. So today black people are in search of a cultural heritage. They are ashamed of the plantation heritage which is really theirs; so since they reject the plantation heritage there is no place to go except back to Africa to try to find a heritage, to try to speak Swahili even though Swahili is hardly spoken by many Africans today, to dress in a style that Africans no longer dress in, to wear their hair naturally, though Africans no longer wear their hair that way. This is an attempt to find a cultural identity.

I would like to talk about a few implications for education for black people. I have attempted to characterize the culturally different inner city adult learners. In so doing I have suggested that we should dispense with the unfortunate terms used to refer to cultural minorities in our society.

I have also called attention to some of the factors which make teaching of the so-called disadvantaged learner difficult. In addition to having problems in reading, writing, and speaking, the adult is debilitated by a series of problems stemming from the way he feels about himself as a person. Although such feelings cannot be verbalized, often they remain to hinder his efforts to achieve now as they did when he was in school as an adolescent. The adult educator must be aware of the total individual. Attempts must be made to assuage his nonintellectual needs as well as the intellectual ones. Failure to do so will inevitably result in the complete failure of educational attempts. This would suggest the need for counseling and guidance as a built in part of the educational program. There are no easy answers. There is but one thing that I am sure of--that the learner's self-concept, how he feels about himself as a person, is closely related to his ability to improve himself as a person in any way. If a person does not feel positive about himself, he does not try to improve himself in any way. This is why I think that adult educators must work with the total individual to help that individual accept himself in a more positive way, to help the individual see that indeed life is worth living in spite of his minority status. Our educational program must be designed to improve self concept as well as to provide basic skills.

I would like to touch briefly on some of the cultural minorities other than the black people in this society. I would probably mention first of all, the American Indian. It is erroneous to talk about the American Indian as if they constituted one group. There are many different tribes of Indians in this country. Each tribe has a different cultural heritage. Some of the Indians that we have today living on reservations in different parts of the country came from a nomadic background. They were hunters and they were travelers on the plains. They still are reluctant to till the soil. Other groups, who from the very beginning raised corn, and who taught the white man to raise corn, have a different background. Some of the Indian tribal groups today have taboos that others do not have. Some would never discuss a person who has passed on, neven mention his name again. Others would banish from the reservation people who violated some of the tribal laws. It is incorrect to think of the American Indian as just one type of person. Another thing that we have learned about the American Indian is they are very impersonal in relating to one another and in relating to other people. Today there is a generation gap probably much more acute on reservations than what we have in the dominant group of society. The whites have gone into the reservation and set up their schools. The Indians had to send their young people to these boarding schools. In the boarding schools staffed mainly by whites, we find that the white teachers are in effect alienating the young people from the elders. The elders do not like what they see going on. Because there is an alienation process, the elders are sometimes reluctant to let the young people go to school. The elders are very reluctant indeed sometimes to go to school themselves.

For Spanish heritage people, there is such a wide variety that it is hard to talk about them as one group. It is so difficult that the best thing you could do is try to know the particular group that you are serving.

The Appalachians are a very proud people. Very often they are suspicious of city folk with all their city ways. Appalachians consider themselves better than most of the city folk generally, because they think they are the original Americans. They are free, white, and 21. That is very important. Sometimes if the teacher happens to be city bred, the Appalachians might be very suspicious of him. This is why many Appalachian people have said that if you go to Appalachia to help in any way you should be one of the Appalachians. We likewise hear in the ghetto that the teacher in the ghetto ought to be one of the persons from the indigenous community. I am not completely sold on the idea. To be sure, it is important that we have to know our clientele if we are going to be able to help them.

"Adult Life Styles: Implications for Education"

by

Dr. Clemmont E. Vontress, Associate Professor of Education
George Washington University

I would like to talk to you briefly on the subject of adult learning styles, and their implications for education. Although educators are familiar with adolescent and pre-adolescent development, they are less familiar with the demands and expectations of individuals as they move through the life span after reaching 21. Somehow people think that once you have reached 21 you have got it made. This, of course, is not so because we know that socialization demands are made on us throughout life. These demands affect all of our efforts. They also affect our psychological well-being. Most psychologists tend to look at human development in stages. They try to categorize the demands and expectations of each. While the characterizations differ, most would segment life something like this: a stage when the individual is completely dependent on his parents, a stage when he can do some things for himself, a stage when he starts imitating others, when he starts assuming definite roles; a conformative stage, a transition stage, and a "getting it together stage," sometimes referred to as adolescence. The adolescent completes high school, looks toward a life's work and tries to be free of the controls of others. Although there is no magic age when the individual terminates adolescence, most psychologists think of the age 20 or 21 when the individual is on his own. It would be fruitful if we could look at the individual psychologically and physically and link up his maturing process with your responsibility. Your job is providing continuing education for him.

I am going to discuss several stages of human development. I should emphasize that since man does not develop immediately from one to the other, in some cases there may appear some overlap in the characterization of the life segment.

The first segment is what I call early adulthood. Early adulthood, or the period roughly from 20 to 35, is a busy and exciting period for most people. It is still generally thought that the individual completes his formal education, but for lower class youngsters formal education is completed much earlier than it is for middle class and upper class young people. Individuals who go to college complete school much later, as you well know. Those who specialize in law, medicine, etc., usually spend an extended time in a formal educational environment.

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Up until World War II marriage was generally delayed until formal education was completed. Now, however, marriage during undergraduate college is frequent. Marriage for men who go on to professional school is the practice rather than the exception. Selecting and adjusting to a marriage partner is one of the most disquieting tasks in this period. The task is considered to be primarily the responsibility of the young man and the young woman, although, in some cases, parents try to influence the selection process, especially when the selected one would be embarrassing to the family, either because of his religion or race.

In spite of its much talked about agony, marriage is still our most popular institution. More than 90 per cent of the population marry between the ages of 18 and 30. For women the median age in marriage is 21. Although the unmarried young person has more freedom to leave home, to change jobs, and to travel and see the world, he still faces subtle social pressures because of his single status. The longer he waits to get married, the more obvious become the pressures. A man over thirty is often suspect if he is not married. His single status may even affect his chances of getting certain jobs. For those who do marry, life is difficult for several reasons. First, they must learn to live with their mates. An important aspect of this problem is that marital partners need to recognize that marriage is not a fusion of two lives. Each person should accept the other in such a way that the other can maintain a healthy independence at the same time. It is during this period that the first children are born. For many, motherhood or fatherhood will create the first real crisis in the marriage. If the woman is scared or disgusted at the thought of pregnancy, motherhood will not be easy. If she is too caught up in the excitement of fun and games, or the party life, she may not want a swollen body to detract from her gracious living.

Some husbands may find fatherhood difficult too. They too may be repelled by the sight of their wives' swollen bodies. Others who tolerate the pregnancy period with little trouble may find it difficult to accept the baby once it comes. They see it as someone who takes away the wife's attention. Unfortunate is the baby who happens to be born to two immature parents--to a father and a mother who find parenthood a psychological disability.

This period of life presents other problems. The husband is usually trying to establish himself in his occupation. If he happens to be an organization man, he may overextend himself at the office and shortchange himself at home. He may fail to realize that his wife needs him, especially around the age of 29, because it is at this age that signs of physical decline begin to appear in the woman: the weight problem, the crow's feet at the eyes, the signs of grey hair, and other kinds of problems. Financial problems also characterize this period. Of the divorces that occur before 35, generally 4/5 of the men and 3/4 of the women marry again. Individuals in this age group, because of the recency of their exposure to the demands and expectations of a formalized learning environment, are probably more receptive to learning than any other age group. It is important to point out, however, that young adults, especially those who are married and rearing a family and trying to get established in an occupation are plagued by numerous distractions which may constitute barriers in the learning process. I have already talked about some of these, e.g. adjusting to marriage, getting ahead on the job, rearing a family, buying a home and the like. The degree to which these tasks constitute barriers in the educational process depends on the maturity of the learner. Adult educators must realize that the child is the father of man; therefore, adult learners need counseling and assistance the same as do adolescents.

Now let us look at middle age. During middle age, from about 35 to 50, men and women reach the peak of their influence in society. It is a fast moving period. The individual reaches 35, or 45, or 55 and wonders where the time went. The average man has accomplished his vocational goal. The average woman has new freedom; the children are grown up; she can enjoy sex, especially near the age of 50, without concern about pregnancy.

Middle age is also a crisis stage for several reasons. At home the children have grown up and perhaps gotten married. Often the husband and wife have nobody but themselves and about themselves they begin to think a lot. The wife may blame the husband for the fact that she has gotten so little out of life. The husband may not be able to understand or accept his wife's attentions, for she now has wrinkles and sags in spite of her girdle. His wife's aging reminds him of his own decline. However, unlike his wife's situation, he did not become conscious of what was happening to him until around 39. She, however, knew it 10 years earlier.

It is not unusual for the man to try to be young again. He tries "to make" every pretty young thing he can. In effect his behavior may be characterized as Don Juanism, a concept that has been used by some psychologists to describe a male's attempt to prove himself sexually. To lose his youth is to lose a part of his masculinity. Thus he may try to recapture that which was or to retard the aging process. He may overexert himself in exercise or at work just because he refuses to slow down, just because he fails to accept the fact that his body is slowing down.

Women may experience what some psychologists have come to call "the graduate syndrome," a concept that was coined after the movie "The Graduate." Women are especially apt to be unfaithful if they find that their husbands "can't cut the mustard" anymore. If their search for a younger man is successful, they are somehow made to feel younger themselves.

Middle age is especially difficult for organization men who may be threatened on the job by bright young men who sometimes criticize their ideas and indeed sometimes their approach to life. The middle aged man may become psychologically disturbed by the very idea of having to defend his position or his idea. He considers his tenure sufficient evidence to indicate that he is right, especially if his ideas are being questioned by a younger man. Such a person may adjust in at least two ways. He can enjoy a sense of fulfillment by helping, encouraging, and promoting the younger person or he may bottle up his anxiety. The latter mode of adjustment may result in what I call "psychological implosion." Instead of expressing himself externaly, especially in terms of giving vent to hostile feelings and attitudes, he dams up this hostility, allowing it to burn out his insides and to explode from within. This undoubtedly helps to explain the high rate of heart attack among men during this age.

If men could only come to give vent to their feelings much more readily, much more openly, they would undoubtedly live as long as women live in the American society.

It appears that many people don't know how to accept the aging process during this period. This has real implications for education. Why don't we help people understand what is happening to them, to their bodies, and to their minds. I say to their minds, because unlike the individual body there is no real hard evidence to indicate that the mind slows down with aging. Research seems to indicate that whether an individual continues to grow intellectually depends on his interests, his socio-economic status, his occupation, and the like, not necessarily on age.

Let us now consider later maturity. At the age of 65 when a man often retires from his job, his chances are better than even of living another 10 years at least. During this time the man or his wife will experience several of the following things--decreased income, moving to a smaller home, loss of spouse by death, crippling illness or accident, and a turn in the business cycle with a consequent change of the cost of living.

Since most women outlive men, by their late 60's there are in the average community as many widows as there are women living with their husbands. Learning to live alone again, to attend to business matters after being free of such responsibilities for nearly 40 years, is a difficult task to undertake. The various solutions to this problem involve moving into an old folks home, living with children, remarriage, or moving in with relatives.

According to Erikson, the period of later maturity is one of ego integrity or of despair, depending on the individual's adaptation to life. On the other hand, it is a period of despair if there is fear of death and the feeling that life was spent unwisely. He relates the period of adult integrity to the first stage of infantile trust by saying that healthy children will not fear life if their parents have integrity enough not to fear death.

During the last four years, graduate students in counseling at Howard University have been conducting case studies in connection with learning how to interview various age groups, case studies have been conducted on people ranging all the way from adolescence to 80, 85, and 90. Invariably, we discover that some people who are in the terminal stages look upon life as having been an experience of fulfillment. Others, having reached the age of 78, still hold grudges against their parents for having neglected them as children. We somehow get the feeling that for these people life has been incomplete in some way, because of some early childhood experience.

After having studied something like a hundred males and females at various ages, it is clear to me that there is a difference in the adjustment of individuals when they reach this stage. Even though there is biological decline during this period, their personality can continue to grow and mature as long as the individual can continue to be productive. Productivity is established in these later years through identifying with the achievements of offspring and by evident results of work, play, and community service. Therefore, old age is enriched by a healthy retrospective view of life. It is important to emphasize here that when we say "healthy retrospective view of life," some people call this the evaluation stage, others have called it the involutional stage. Essentially, it is the stage where the person begins to look back and consider whether or not his life has been worthwhile. Some people, when looking back, are very pleased with what they see. Others are very displeased.

As I pointed out briefly to a high school graduation class not too long ago, mothers and fathers do enjoy watching their children mature into adulthood. They enjoy reliving to a certain extent their own lives. This helps to explain why we are often bored with those slides and photographs everytime we go to visit someone's home. I must endure all the talk about the son's graduation, his marriage, and the new grandson. I always see the glow on the faces of the parents as they smile fondly at the photographs of their offspring. It is an unfortunate sight to see old people who have been neglected by their children. It is hurting to talk with old folks who pretend that their children write or visit when you know they don't.

Although there is a belief in some quarters that old folks like to stay with their own age group, the evidence is not at all convincing. In societies where extended family patterns exist, it is believed that the interrelationship between the old and the young is healthy and growth promoting for both old and young alike. Age lock-stepping seems to be a phenomenon of 20th century America. Continued education would seem most valuable for this age group especially for women whose husbands have passed on. The education should be designed not only to give individuals new skills, but new reasons for living as well. There is no reason why old age should be a period in which the individual waits for death. He should continue to grow, expand, and contribute to the well-being of others, especially young people.

Now I would like to consider some implications for education. What implications can we draw from this brief discussion of the life styles of mature individuals in American society? Undoubtedly there are many. I am sure that each of you, because of your own development, because of your own stage in the life span, can think of several implications. Last semester I taught a course in counseling adults at George Washington University. At the end of the course I tried to get an evaluation. I was amazed to discover that people had learned not so much how to counsel adults as they had learned some rather significant things about themselves.

Although I have characterized each age group, people are different. It is important to recognize individual differences with adults as we do with adolescents. Although, as Robert Havighurst points out, there are developmental tasks for each age segment, individuals accomplish these tasks at different rates. Growth with time is a highly individual matter. The degree to which people accomplish each developmental task differs. It is interesting to note also that family membership, as it is with adolescents, is an important determinate in the learning process. Some families place a high value on learning; others do not. Some ethnic groups in our society have a tradition for learning and a high respect for education; others do not. They, therefore, pass this on to their children. In some cases the children have passed this respect for learning on to their parents. When I was working in a large Midwestern high school located in the inner city, I discovered that parents who pursued the completion of their high school education most vigorously were mothers and fathers of children who had done well in high school and gone on to college. They were proud of their children for their academic achievements. Their pride seems to have motivated them too to continue their own education.

Most of us in counseling have realized for a long time now that non-intellectual factors intrude in the learning process. If we realize this in the case of children, why not recognize the fact for adults. We must consider the extent to which job demands, physical health, sexual adjustment, and home conditions affect the learning process. Failure to recognize such factors is to be unrealistic. It is also important to be aware of self concept as it relates to the learning process. I have pointed out elsewhere the significant relationship between self-concept and academic achievement. The individual who hates himself for whatever reason is most difficult to teach. He is different from the loving person, the person who thinks well of himself. The latter is ipso facto the living person. He learns to love himself and others like himself. He lives to learn because learning is loving. He loves new ideas, new thoughts and new feelings that make life worth living. The individual who hates himself fears learning as he fears loving. Both may change his way of coming at life, and to change is unpleasant for most of us.

Now for just a few minutes I would like to point out to you some specific barriers to adult learning. The first ones are the attitudes which society has toward older people learning in the formal sense. Schooling or learning is looked upon as something that maturing individuals do, but not adults. The fact that most of our psychology texts on learning are devoted to the learning of young people, not adults, seems to indicate that educators consider learning to be almost exclusively a child connected phenomenon. In many quarters there is a sort of self-fulfilling prophecy. Since people think that older people cannot learn then, they don't.

Other barriers to adult learning are the teachers who teach adults. As I pointed out in an article written in 1960, 2/3 of the teachers of adults are trained as teachers of children. They, therefore, approach the job the only way they know how. In that article I called attention to the need for in-service training for those who teach adults. They must be not only good teachers in the sense of knowing their subject matter, but they must also be experts in group discussion techniques. They should also have a genuine feeling for the uniqueness of each individual, the worth of each individual. This is the most difficult aspect of in-service training. It involves helping them to become more sensitive to people in general.

Another barrier to adult learning is the environment in which learning takes place. Unfortunately too many of our classes are conducted in classrooms designed for adolescents. The seats are not only too small but they are bolted to the floor as well. If you cannot provide round tables and larger seats for men and women, the least you can do is unbolt the seats. In 1964 I called attention to the effects of anxiety on intellectual functioning. Mild anxiety, like many other emotional tensions may act as a drive, giving students the necessary boost to remedy academic shortcomings. On the other hand, it may have adverse effects on work and general efficiency. There is reason to believe that people who have been away from the learning process for several years may experience a certain amount of anxiety about returning to the classroom. The teacher must be aware of this fact and be able, through classroom behavior, to allay debilitating anxiety in the students. In addition to being able to recognize the importance of anxiety as a determinant in academic performance, the teacher also needs to be aware that learning is an interpersonal experience. Students do not learn in a vacuum. They learn from one another. They learn in a group setting. The extent to which the group is a cohesive group is often the extent to which all members of the group learn.

Another barrier to adult learning is the fact that learning is often divorced from real life. If, for example, the task is to have people learn to read or write with greater proficiency, why, then, should they not read or write about something which is of immediate interest to them? Although we have always suggested to teachers of adolescents to do this, few have heeded our advice.

Finally, we need to involve adults in the formulation of course objectives and assessment procedures. When adult students come into the course, why not allow them to formulate the objectives of the course? Not only this, but they should also be allowed to determine how the attainment of the objectives will be assessed.

As a counselor-educator, I would be remiss if I did not suggest that adults, like adolescents, be provided with counseling and guidance. I have indicated that adults throughout their lives have problems which detract from their learning. Therefore, counseling and guidance is crucial if they are to get the most out of the learning activities that you provide them.

"What Is Liberal Education?"

by

Dr. James Whipple, Consultant
New Dimensions for Education

As Peter Siegle has told you he and I have worked for many years together trying to struggle with the problem of liberal education for adults. Fifteen of those years were spent working at an organization known as The Center for The Study of Liberal Education for Adults. We worked with universities all over the country to try to help their continuing education divisions develop more effective liberal adult education programs. Throughout these fifteen years we had an almost unanimous reaction from our colleagues in the field. It went something like this. "Liberal education is vitally important. It is in the same category as church, motherhood, and monogamous marriage. As far as liberal education is concerned we wish we could do more of it but we can't because we can't get adults to participate." Thus the kinds of questions we worried about were "why" and "how." What kind of elegant rhetoric would convince people that liberal education for adults was necessary and important? Or, as far as the "how" goes, how do we motivate adults to come to liberal education programs? What special characteristics of adults must be taken into consideration when you plan the method and content of continuing liberal education? It seems to me as I look at literature in adult basic education, you are asking the same questions, particularly the "how" question. They are important questions, but at least as far as liberal education is concerned a more important question, certainly a more difficult one is what is liberal education for adults? We are not sure we know the answer.

Here is how I see liberal education in the context of adult basic education. Historically you start with literacy. Literacy is the ability to manipulate symbols of reading, writing, and speaking. But it is obvious that there is much more to it than that. The individual must be able to manipulate other symbols as well, particularly in our kind of contemporary society. Thus we come to basic education which includes a growing list of literacies in reading, writing, arithmetic, vocation, citizenship, health, and (this is where we come to liberal education) perhaps literacy in living, in making a life. In a teaching and training guide, Bob Luke has written, "Undereducated adults must of course learn how to read and write and do simple arithmetic. They must also learn how to recognize and meet problems of daily living and be given help in proving their effectiveness as citizens, parents, and workers." In another paper for an ABE workshop Jack Crabtree has argued that by and large we spend too much time worrying about occupational literacy and pay too little attention to the citizen, parent, homemaker aspect. We ought to be as concerned with manhood as with manpower--at this point, enter liberal education.

It is important to use this concept liberal education with caution. We cannot divide making a life and making a living any more than we can separate the various aspects of basic education into isolated compartments. Indeed, one of the reasons for introducing the notion of liberal education is to help make life whole. But liberal education in the conventional school sense is tending to fall into the trap of compartmentalization. Starting with the trivium and the quadrivium, we have seen the so-called liberal arts multiply into an increasing number of specialized subject matters and become as fractured as any other aspect of our learning or indeed of our life. I don't want to argue that the so-called classical liberal arts approach is incapable of liberating or freeing an individual, but I believe that it tends to become a collection of specialities dealing with a particular problem in a particular way. It has very little to do with making a whole life or with the issue of manhood. That is why a concern for the "how" of liberal education for adults is really not enough, and we must turn to the "what."

Stated in one sentence, the foundation for liberal adult education must rest in process. Our concern in other words must be for process goals and not content goals. This is not to suggest that content is unimportant but to argue that it is not the place to start. At first glance this may seem like a fine distinction, but I think it is an important one. For example, let us take the question of citizenship, which is one of the concerns of adult basic education. What makes an effective citizen? If we start with content, there is a tendency to think in terms of studying the Constitution of the United States, the Declaration of Independence, the lives of heroes, and perhaps take a visit to the county court house or city hall. If we start with process, we are concerned with the way people act as political animals, whether it be at the most basic or the most advanced level. It probably starts in the neighborhood, if you are talking about the basic level, or on the job, or perhaps even in the family. But it doesn't start at city hall or in Washington, D. C. The study of the Constitution isn't much help as a beginning point. We must think about trying to help people act differently in a "liberal way" in dealing with the day to day political issues which face them. You may get to city hall ultimately, but you don't start there. That is the basic difference.

We may use the so-called liberal arts in planning such a program, but we aren't concerned with history or psychology or sociology as subjects. We are concerned with them for the application of these so-called received disciplines to the creation of new subject matter. One example of what I am trying to get at is to look at the development of a curriculum for a business school. In a business school you have to learn a subject known as salesmanship or marketing or merchandising. Therefore, you develop an educational program which will teach these behaviors. Programmers developing such a course go to sociologists and psychologists and perhaps economists and say in effect, we want you to apply your tools to develop a new subject matter. They don't ask for psychology for the salesman (at least not in this case), they ask for a course in salesmanship. It takes the skills that the psychologist has, but they must be applied to the new problem, to the point where the action is. Here we are not interested in selling shoes, but with making a life. Nevertheless, the principle essentially is the same.

Leaving process for the moment I would like to talk about a second aspect of what is liberal education for adults. Again to start with my conclusion: if our concern is the liberation of adults, what we are talking about is relational education. All of you are familiar with the term general education. Though this is somewhat oversimplified we can view general education as kind of distillation of the essentials of a liberal education to provide a foundation for those people who are not prepared to have the benefit or the full liberal arts treatment. You might ask, "Why not general education? Why isn't this what we are searching for if you are talking about liberal basic education for adults?" In the first place the idea is utterly impractical for adults in basic education or at any other level, but more important I don't think it makes theoretical sense. It is an aristocratic notion, that, like the "content-process" issue, puts the cart before the horse. It goes back to the assumption that the liberal arts provides the content with each individual making his own application to the problems of daily life. The assumption is that if you study these things, somehow you will emerge a liberated man, a free man, who can deal with all kinds of extraneous propositions. This is the assumption of the classical liberal arts program and the assumption of general education, but we must start the other way around. In relational education, the context is the situation, in which we find ourselves, the context is where the action is. The liberal arts disciplines may be used to help an individual make the connections or the relationships between the special situation and other interrelated aspects of his own life and the world around him. It makes the connection. We don't think and act in terms of, "Now I'm a parent, now I'm a citizen, now I'm a worker," but try to make the connections which makes life whole.

This is what a liberated individual is. This is why it makes sense to introduce this notion into adult basic education. We should not introduce it as another subject, but as a method of relating things to the whole. We can see how this might apply to one problem that you are all familiar with. That is the problem of alienation which includes such factors as little interest or knowledge in the larger society, a tendency to be dogmatic or authoritarian in politics, a tendency toward fundamentalism in religion, and an inclination to believe in the magical. There is no point in learning these things in a vacuum. Neither general education nor a random selection from the liberal arts bag of tricks is going to help. If we can think of relational education as a method of making the connections, of making people see life whole, then it can be effective.

In summary, I am making two points. We have been excessively preoccupied with and trapped by the question of the "how" of adult education. Of course we must be concerned with the "how." We must be aware that there are differences between an adult and between youth, between middle class and the poor. But an even greater concern must be devoted to the question of the "what." As far as liberal education is concerned, two of the important elements are: first, the question of starting with the process goals rather than the content goals and second, seeing relational education as a way of making connections so that we can achieve a more integrated and a fuller life.

"Adult Basic Education and Liberal Education"

by

Dr. Peter Siegle, Consultant
New Dimensions for Education

I am a very serious man. My seriousness tells me that when you talk about adult basic education, you are talking about all education. In the Siegle lexicon, all education is always basic, it is always redintegrative and it is always continuing. Maybe the word that might give you a little trouble is the word "redintegrative." We don't use that word anymore, but some of you may recognize it back when you were studying psychology. What I mean by that is that it is basic. Redintegrative means that it is always being pulled together. You pull it together because you keep it in action all the time. You have to be working with it so you are re-integrating it, redintegrating it, all the time. If you think of basic education not in terms of skills but rather in terms of processes as Jim Whipple suggested, this definition that I have given you works. It works in the way that it is always basic and it is always redintegrative; it is continuing because it is rooted, not in skills "out there," but much more in the quality of person that is being formed. That is where the action is. That is what adult basic education is.

Just learning certain specific skills is not enough. The work you do normally is not enough to make you whole. Sid Levy said several years ago that today's man finds himself well able to separate his job life and his non-job life. Actually the predominant activity of a man's life is not on the job but much rather in the things he does off the job. Now our situation today places an emphasis on making a life rather than making a living. That is very important. Making a life includes in the present scheme of things, of course, having enough money, and the appropriate use of money. But what is becoming much more important today is appropriate participation in the function of the democratic society or at least in the kind of society in which we function. Therefore, basic education is the process of functioning in a democracy.

I maintain that basic education is found in something new that is happening in America and other parts of the western world today: that is, the making of community. When you are making a life, it must be tied in to the making of community, to finding your identification to the community. It also means, however, in a very rapidly changing society that of all the learning experiences we have, the central learning must be to learn how to learn. This key virtue of adult basic education is the key virtue of all education. It means that instead of focusing on becoming skilled as a person, we focus on becoming skillful. A person can have certain skills but never use them. One of the things we talk about is functional illiteracy. I wonder how many of us have ever really examined the meaning of that term. Functional illiteracy means that people have learned the skills of reading and writing but have not used them. They have been skilled in learning to read and write but they are not skillful because using these skills is not part of their way of looking at life.

Everybody makes decisions. There is nobody alive in this world who isn't a decision maker. Liberal education means that a person isn't just the kind who makes decisions but he is the kind that feels decisive. There is a real distinction. I would like to plant that into your IBM machinery. I have a dirty word for this, I call it "copulative man," the man who links these things and makes them work. Everybody can think. There is nobody alive who cannot think. But there is a difference between being a man who thinks and being a thoughtful man. The quality of person that I am trying to drive at here represents a shift in our thinking from the acquisition of skills to the sense that the skills that you have are a part of you--usable, meaningful, functional. As we look at adult education today the emphasis now is on how we feel about ourselves as competent people knowing that we have the resources through the exercise of these processes that Jim Whipple is talking about, that we become skillful because the skills that we use are rooted in human relationships, in human competence, and in personal identity. I am not one to deny that this personal identity, this sense of human competence, is unrelated to the skills as we are accustomed to thinking about them. But I want to try today to twist your perspective just a little bit to see that if we focus on skills we are losing something of importance. In the first place we kill off the skills. But what is much more important we are losing this concept of the whole man, the liberally educated man. We are keeping man two dimensional instead of giving him that wonderful possiblility of depth, that third dimension that is so necessary. The purpose of education is to make the man feel that he is competent to deal with the world around him, that he is on top of the conditions surrounding him, that he makes and shapes the world around him. It is not only important that we can do something, but more important that we feel we can. When we feel we can we are more likely to dare to try. When we dare, we find we can. Our whole feeling of strength is reinforced.

The process of education becomes the process of truly dealing with finding ways to feel that we can do the things that have to be done, that shape our destiny. I have been talking about liberal education in terms of who man is and what he thinks of himself. Who he is and what he thinks of himself is what we not today call identity. That is, his sense of self, his knowing who and what he is, a feeling of being whole in this crazy atmosphere in which he finds himself.

Now a person's identity is achieved through a linkage with a variety of what I call, "identity hooks." I want to focus on those identity hooks. A man is what he is hooked into. One of the problems in this world is that some of the things we are hooked into become hang-ups. One of the identity hooks that we have in this world is the job we perform. Occupation is an identity hook. The language we speak is an identity hook. Religion is a hook. For some people these hooks are stronger or weaker but they are hooks. Family is a hook. Family status is a hook. Social class is a hook. Ethnic group is a hook. Race is a hook. Politics is a hook. Sex is a hook. Region is a hook. These things are not always conscious but when they all put together, they make us. My life style is a hook, that image that I have of myself, the way I dress, the way I walk, the way I think about other people and the way I think they think about me, that is me. That is what I am talking about. That is what a liberal education is supposed to do for a person. I am an intellectual, whatever that means. For some of you people, that may call up rather negative images, but I am an intellectual. I am a dancer, I am a kinesthetic person. That is my life style. I am an activist. I am a militant. I am a working man. I am a drudge. I am "just a housewife." Would that I could be a housewife sometimes. We can see very well that identity is, if I may coin a new cliche, a many-splendored thing of which these things we are ordinarily trying to make out of people are just a tiny, infinitesimal part. The reading, the writing, the calculating, and the doing are a little stinking piece of that little stinking job.

There is a wholeness to identity. I want to define it for you now. I want to define it for you so big that you feel big about it. Identity is usually strong. That is to say what a person is and his feelings about it are strong. That is a new twist. Freud always said you have weak and strong identities but Siegle says something else. Identity, this sense of self, is always strong in the lexicon according to Siegle. You will see what I mean. It is strong particularly when what you are called, what you consider yourself, and what others call you, is understood by you and by others. It is strong when the images called up by what you are called or considered by you and others, are understood by you and others. It is positive when the images which are called up about what you are called are those favorably perceived by you and others.

When these images are understood and favorable you walk tall in the world. How can the clientele of adult basic education begin to walk tall instead of walking small? Identity is strong and positive for me when it functions for me, when all my hooks are linked into the life around me, when I know that I have the tools to make that life. It is strong and positive when it delivers for me, when it makes it possible for me to believe that no matter what comes along I am the kind of man who can cope and care for those who are important to me: my family, my community, my country, my world. To strengthen identity, to make it functional, positive, and meaningful is the grandest task of adult basic education. To infuse all education with this purpose is the mark of greatness.

For further explanation, I want to present a series of propositions. Proposition one: liberal education means that you are dealing with the whole man and that he is multi-dimensional. Proposition two is that all human beings have a great number of needs in common and that these kinds of needs are found on two levels. One level, you can use Maslow's term, is the survival level and the other level is the self effloration level, the becoming great and wonderful that everybody can become. W. I. Thomas, the classical sociologist, said that no matter where you went in the world you found similar types of things. He said the first need of all is long term security, that takes you a little bit above survival. He also said that if a man is to be something, he must have adventure and excitement which he put in sociological terms "novelty of experience." It meant really being where the action is. The concern of liberal education is to take man beyond the survival to ego realization, to help him walk ten feet tall. Now that is really proposition three. Proposition four, Jim Whipple has given you. Literacy and individual skills are an anachronism. Literacy is a plural concept. We speak of literacies. Jim Whipple mentioned citizenship and other kinds of things, these are literacies--knowing where to go and what to do--knowing that you have control of things in the community instead of being banged around by it. The fifth proposition is the ultimate proposition. That is that adult basic education, if it is to be liberal, must be contextual. It must be linked to life styles. You cannot uproot a person. You must link his education to the style of life he leads. It must be linked to the alleviation of pain that is real for him--not what you think, but what he thinks. It must be linked to the reshaping of his community life around him. Finally, it must be relevant to the actions which go beyond the job, beyond simply the means to purchase the goods of society. It must be rooted in the actions that are related to the human relationships in the community in which he lives. Liberal education is a crucible in which an individual toughens himself for the future by the struggle to engage with the meaningful present.

"Question and Answer Session on Liberal Adult Basic Education"

by

Dr. James Whipple and Dr. Peter Siegle, Consultants
New Dimensions for Education

QUESTION: Don't good teachers integrate liberal education into ABE naturally?

ANSWER: Good teachers are naturally liberal educators, because good teachers are concerned with the person. They are concerned with the growth of the person, his attitudes towards himself and his relationship to the society. Any good teacher doesn't see the child or the adult as segmented. He always sees the person whole. If you wanted one of the finest examples of this read the marvelous description of teaching by Sylvia Ashton-Warner in a book called "TEACHER."

QUESTION: What is your definition of liberal education? Relate liberal education to adult basic education.

ANSWER: One of the problems we have when we deal with this topic is that we have difficulty in thinking of it in any terms except as a discreet subject which is added to the list of subjects you already have in adult basic education. One of the things that we have been trying to say is that it isn't a discreet subject at all but it is a way in which you deal with the subject matter that is a part of your day to day objective. What we are asking is, how are you going to use the disciplines in order to introduce a liberating or a liberal touch? It is really what I was trying to say yesterday when I talked about liberal education as a process. It is the process goal rather than the subject matter goal. A liberally educated man is a man who has a set of attitudes, feelings, and appropriate knowledge or skills. He has the kinds of understandings that make him able to live a full integrated life.

You keep asking for the "hows" and there is no "how." This is one of the things that we have to learn. A liberally educated man knows that there is no "how." There are a great many "hows."

These "hows" are determined by the kinds of human relationships that exist between the educator and the educand. The crucial element in liberal education is that if a person is liberally educated he knows he can learn how to do it no matter what comes along. Your job is to get him to know deep in his bones that he has a way of learning how to cope with new situations. The vehicle may be reading and writing, but it may not be. It may be a therapeutic session that has nothing to do with reading and writing. There is such a great variety and it is all adult basic education.

QUESTION: Is there a difference between a liberally educated person and a well-rounded person?

ANSWER: I think there is a difference between a well-rounded person and a liberally educated person. The question of a liberal education is whether or not you start with subject matter and say, "Here is the thing out there that has to be learned. I'm going to take this person and get him to know those things. I'm going to put him into those slots." When you have him in all those slots you say he is a well-rounded person. Jim Whipple used fancy words. He talked of the quadrivium and trivium. You say a man has been quadrivialized and trivialized. Now he is a well-rounded man; not only that, he has learned certain quotations from Shakespeare, he has been to 17 theatres, and he has seen Margot Fontaine dance. That is exposure to the rounded possibilities. It is a way a lot of people define a well-rounded person. A liberally educated person is one who has fallen in love with himself and who has learned the art of loving. I am talking about striving for something, struggling with it, and knowing that, having gone through the struggle, you have achieved something. This is the liberally educated person. You can do it. You don't have to go through all the slots to do it. Any slot can do it, almost any slot. As you see there is a difference. This is a very important distinction.

QUESTION: How can you help a person distinguish between his erroneous self concept and reality?

ANSWER: It is a very difficult question. I hope I can do justice to it. I take it that the implication of this question is that when you are talking about an erroneous self concept, you mean a negative or lower self-concept. In other words he is trying to be something more than it looks at this moment he can be. Or he thinks he is more than at that moment he is. I have a simpler answer. It seems to me this is what liberal education is all about. This is the process. You don't do it with any trick. There is no particular program that you put them through that achieves it. But in the end it is what you achieve. How can you help a person distinguish? I don't think the point is to help him distinguish. The point is for you to recognize that the person has come into this encounter for some reason. Now whatever that reason is, you have to move from that point. It is the process that you go through with that person in an attempt for him to deal realistically with where he is and forget about whether he thinks that he is more than or less than. Just take him where he is and move from there. It is this process of working with him that will help him realize whatever his identity is, what the reality is about him. It may be that implicit in this question is a fixed notion about curriculum. There should be no problem if you really assume that this is an individual and wherever he is you work with him.

QUESTION: How certain are we that we know ourselves?

ANSWER: You have a certain confidence that you can do something. That is knowing thyself, isn't it? We can't put it on a slide rule, but knowing in the sense that we are using it is knowing that you can tackle it. The one thing about this that is so important is that the human being is amazingly resilient. If we can remember that, we are in pretty good shape. It seems to me that everybody has moments when he confesses to himself, "I really don't know me." There is a difference as to whether or not you recognize the necessity to know thyself and are working at it. You may recognize that what you thought was you today isn't quite what it was.

QUESTION: What is meant by self effloration in terms of ABE programs or students?

ANSWER: It is the flowering, the full flowering of the individual. There are two kinds of approaches to looking at life that people have identified. One is called the bio-medical and the other is called the horticultural. The bio-medical model is the one on which we have tended to rely in most adult education over the years. Most adult education has been seen as remedial. The bio-medical model makes an assumption. The organism is sick, you have to cure it, so you are always in a therapeutic situation. Something is awry, you have to straighten it out. Something is askew, you have to do something about it. That is the bio-medical model. Now the new humanistic psychology-philosophy way of looking at the world no longer speaks of the bio-medical model. It thinks in terms of the horticultural model. A person is a growing organism. Your job is to make it the most beautiful flower it can be.

QUESTION: How do we educate our administrators to understand new concepts?

ANSWER: You know the answer. Each one of you has done this a hundred times already in various aspects of your program. It is a tough job and you don't win the first round often. But you keep trying. You find ways to get around or to convince them out there. You are really asking how do you convince them that they should include liberal education. You use the old methods and new ones that you will conceive of. This is something you don't need us to tell you. We should ask you, more than you ask us. If you are convinced you will find a way.

The people who have been in a bureaucracy and have survived know exactly how to deal with such things, otherwise, they couldn't survive, particularly if they get promoted. The first characteristic of a liberal education here is that kind of administrator who knows how to function in the interstices of a bureaucracy.

QUESTION: What techniques can be used to develop spirit?

ANSWER: It depends on whether you are in the Tennessee mountains or down in Alabama. I am sure that we have answered this question. The only thing we can keep saying is you make love to them. If you can make love to them, you can develop spirit. This may sound corny, but it is about what it takes to develop spirit. You support some people. You give them the opportunity to be strong at certain points. You surround them with affective content. There are no techniques. This is one of the crucialities. It may very well be why these particular two days are being so difficult for you and for us. The kinds of things that we are talking about are without techniques. As a matter of fact, technique gets in the way. That is the problem. There are no techniques for making love.

QUESTION: How can growth in the classroom be maintained in the outside world which is not quite as receptive?

ANSWER: There is an underlying assumption here that what we are talking about is esoteric and fancy and not part of real life. It goes back to an aristocratic notion of liberal education as something that the rich do in their leisure time to cultivate their mind. Therefore, there is no possibility that what we are talking about applies to the hard, cruel world. This is not so. If you are going to have transfer into the outside world, you must deal with real things, where the action is, and with the kinds of problems that people have every day in life. If you do this, there is more chance of success. If you are trying to teach people to be citizens and you study the Constitution or the Declaration of Independence, I don't think there is much growth. Certainly, there is little chance it has much meaning to anybody when he goes out and tries to act like a citizen in his local community. But if you deal with the problems people face more immediately in terms of their political lives there is more chance that what growth occurs in the classroom will be maintained. If you think of this, not as a particular skill but as a whole person, the person in the outside world is going to be able to deal with the frustrations, the failures, the coldness and resistence of the outside world.

QUESTION: How do you differentiate between individual life styles and collective life styles? How do we help the individual to act in his community to change his environment? How can the teacher protect himself and his job in the process?

ANSWER: The difference between individual life styles and collective life styles is seen in some general principles. When you are dealing particularly with the clientele of ABE you are dealing with, if you use the bio-medical model, two kinds of pathology. You are dealing with the idiopathic and sociopathic. The idiopathic is found in the individual ways that people relate to the problems of life. There are some things that are sociopathic, that is, the result not of any flaws in the individual but because of the social situation that is involved. These things do get mixed up with each other. In other words, individual life styles develop as a result of having learned how to cope in a collective environment. We say this is adequate coping when it fits what the style of life is of that particular group, and it is inadequate coping when it doesn't. We say the group's coping is adequate if it fits our idea of what is the right way to cope, and it is inadequate if it does not. One of the biggest problems most of the people who are ABE students have comes from that segment of the community which does not understand the process of organizing a way of life. A fundamental part of the liberal education of such people is being involved in the community organization. Part of liberal education has to be a relationship to the community action processes.

QUESTION: If a person has reference group or a community do you teach him to conform or to have new values? To be part of the main stream of society?

ANSWER: Our responsibility is to help these individuals deal with the values, with the mainstream. But this is not an either/or proposition. We think we have to have people approve of taking a bath once a day because we are a clean society, but it is a case of being able to deal with whatever these issues are. It is up to the individual to decide how he wants to deal with the mainstream. The more you can provide him with experiences that make him understand that he should try things out both at this level and at the movement level, the more he is going to feel that he can make these decisions. Your job is not to get him to make decisions so much as it is to make him feel decisive. Then he can take the consequences of his decisions.

QUESTION: How can we possibly develop the inner man if we have no basics to fall back on?

ANSWER: We put a great deal of value on the mysteries of our subject matters and skills. When I went to graduate school I used to talk to my principle advisor about the discussions we used to have among the members of my platoon during the war. We would sit around and talk about real life. I never could convince him that these were worthwhile conversations. It never was possible for him to believe that you could have a worthwhile discussion on matters of moment with people who didn't have all the paraphernalia of education. I am not sure he would have insisted that they go through for a Ph.D. but certainly they would have to be pretty well along to make anything worthwhile come out. This is the root of this question. You can get to the inner man even if he doesn't know how to read and write. That is the whole assumption of the horticultural model. To have a self concept you don't have to have any reading and writing. Some of the greatest chiefs in Africa never saw a book in their lives. The most complicated kinship system known to mankind is someplace in pre-literate New Guinea. Nobody is saying that people shouldn't learn to read and write. Of course, they should. Each experience has its own strength which has taught you that you can move from experience to experience. These experiences can be enlarged and then you are in business. If reading and writing is good for it, fine. But reading and writing are not essential to liberal education in the terms we are talking about. That is the message. That is all we are trying to say. The principle is that self concept is not dependent upon alphabeticism and that liberal education can proceed well without reading and without writing.

"The Evaluation of Published (Reading) Materials Intended for Use in Adult Basic Education Classes"

by

Dr. Wayne Otto, Professor of Curriculum and Instruction
University of Wisconsin

I. Focus of the Presentation.

1. Personal bias is that reading is the BASIC in ABE.
2. Limited to the teaching of basic literacy and materials for that purpose (for grade 1-4 level).
3. Concerned with general principles, not evaluation of specific materials.
4. But, the fact remains that reading is not a content area--thus, examination of reading materials must be concerned, too, with examination of the content.

II. Specifications for a Particular Context--USAFI Criteria for Literacy Materials.

1. They must be adult oriented.
   Comment. The content should appeal to the needs and interest of adults--with emphasis on the former.
2. They must be based upon adult psychology, not child psychology.
   Comment. I, personally, question the notion of an "adult" psychology as contrasted with "child" psychology. Furthermore, the fact is that much of what is called "adult" psychology is based upon studies of the aged and of college sophomores.
3. They must be relevant to the man's experience.
   Comment. A critical point for any ABE group: Materials must be relevant to previous experience of the group. Materials that are selected by administrative fiat are likely to miss the point. Materials should be chosen-- or developed--specifically for a known group and for individuals in the group.
4. They must be structured so that the student recognizes a specific accomplishment in each lesson.
   Comment. This is good for motivation. But, if the criterion is to be met, care must be taken to match student and material. This can only be done through diagnosis. ABE pupils are likely to come from a wide range of prior academic experience, ranging from little or no school experience to 8-12 years. The latter are likely to have been labeled slow learner or learning disability or DYSLEXIC. To approach them as if they had never been taught is a gross oversimplification.
5. They must be sound in information.
   Comment. Adults are likely to be both more perceptive and more critical than children. The criterion is, therefore, of critical importance.

6. They must be well-written and spirited.
   Comment. Well-written, yes; but "spirited" offers a severe challenge to the writer of beginning materials. A limited reading vocabulary results necessarily in limited content at the beginning. The teaching of sight words early in the sequence will permit an early expansion of content.

III. General Guide Questions for Evaluating Materials (adapted from Teaching Adults to Read by Otto and Ford).

1. Does the material contribute to the belief of many adults that "school is for kids"?
   Comment. A positive answer should eliminate material from consideration in most cases. When a piece of material prepared for children is to be used (as in the case of certain tests) care must be taken to prepare the students.
2. Is worthwhile information conveyed through practice selections designed for skill development/consolidation?
   Comment. This is important not only for the information *per se* but also because such presentations establish for the non-reader the notion that reading amounts to an efficient means for getting more information.
3. Is provision made for incorporating the pupil into the program sequence--that is, for interjecting him into the sequence at the optimum point for him?
   Comment. Or, if the material is merely supplementary, is it possible to determine its relationship to other materials? The point here is that an overall scheme is needed for coordinating instruction. The ABE teacher must have a grasp of the essential skills involved in learning to read.
4. What is the source of vocabulary introduced?
   Comment. Adult materials may lack the grade-equivalency found in children's materials. Vocabulary equivalency may provide an alternative. As well as source, rate of introduction and practice must be considered. With a "controlled letter" approach, there is no great need to control rate of new word introduction so long as the words comprise familiar letter-sound patterns.
5. In a program, is enough practice material included to do the job?
   Comment. Adults in ABE classes have not "learned how to learn," so their retention may be low. Options should be available so the needs of both rapid and slow learners are covered.

   No single program is likely to provide a sufficient range of practice materials for all individuals in an ABE class. Again, the need for coordination of supplementary materials and a basic program is clear.

   Overlearning is needed at the early stages of literacy to provide a base for rapid progress at the next stages. The newly literate adult must proceed from a solid base of skill development.

6. How is progress assessed?
   Comment. This is important because information regarding the pacing of instruction is essential to the teacher and some indication of success is essential to the student. The latter is critical because the student with a history of failure needs constant and frequent reinforcement.
7. Are other language arts taught in conjunction with reading?
   Comment. Reading cannot be isolated from the other language arts areas. They both delimit and reinforce each other.
8. How does the student gain self-reliance and self-respect?
   Comment. It is necessary for students to gain independence--well-planned materials will have built in steps.
9. What provisions have been made to test the materials previous to their being offered for sale?
   Comment. Programmed materials need try-out with smaller numbers of subjects than other materials. Try-outs must be followed by relevant revisions if they are to be worthwhile. In practice, adequate try-outs of materials are the exception rather than the rule.
10. Was the material published with some consideration for the audience?
    Comment. Materials should be "adult appearing" and reasonably pleasant to look at. Neither of these attributes are present in many available materials.
11. Are there illustrations that facilitate instruction?
    Comment. Pictures can lend "concreteness" to a presentation, serve as a stimulus to discussion, and provide a concise summing up.
12. Do the manuals describe the program in detail?
    Comment. The nature of an adequate manual will depend upon the nature of the material it accompanies; but there should be one available to pull together rationale, intended use, related materials and procedures. If a total system of reading instruction is being considered, a technical manual should be available.

IV. Some Salient Points Regarding Evaluation of Materials.

1. Materials should be capable of integration into a total system of instruction.
2. Some means for breaking-in to examine interchangeability of materials in terms of difficulty is needed. An informal reading inventory can be useful. (Describe an informal inventory).
3. The quest should not be for a best program or set of materials. There is not now, nor is there likely to be, a best approach for all teachers or for all students.
4. The intended role of the teacher needs to be carefully considered. If given materials are presented as "self-teaching," they should be designed to permit just that. Good teachers, on the other hand, should not be bound by or forced to use such materials.

The in-service needs of the specific ABE teachers who will use any given materials need to be considered along with the materials themselves.

5. Efforts should be made to match teachers and materials. Teachers are likely to make the most effective use of materials that they find personally palatable.

V. An Approach to Developing an Overview of Essential Reading Skills.

A. Four essential steps.

1. Begin with a scope and sequence statement that is acceptable to experienced ABE teachers.
2. State related objectives in behavioral terms.
3. Develop appropriate means for assessing students' skill-development status.
4. Relate appropriate materials for skill development to the scope and sequence statement.

B. A prototype for such an approach.

The Wisconsin Prototypic System of Reading Skill Development is suggested as a basis for such an approach in ABE. A number of components, in experimental form, are presently available from the Wisconsin Research and Development Center for Cognitive Learning, 1404 Regent Street, Madison, Wisconsin. Relevant components for ABE: outline of reading skills (scope and sequence statement); behavioral objectives for word attack, comprehension and study skills; group and individual assessment exercises for skill development.

The system was discussed, the outline of skills was distributed, and participants were invited to write for examination copies of components of the system. While the Wisconsin System is for use in Grades K-6, the suggestion is that it can be adapted for use in teaching reading in ABE classes.

"Planning In-Service Education for Teachers of Adult Basic Education"

by

Dr. Robert Howe, Associate Professor of Education
The Ohio State University

We have recently, at the ERIC Center, completed an extensive review of in-service education in the field of science and mathematics education. I would like to first look at some criteria for in-service education programs, then discuss some program patterns that have been used in the past.

During the past few days you have been focusing on a number of problems concerning curriculum development related to adult basic education. It is my contention that curriculum development and in-service education should be related. Indeed, very few curriculum projects have ever been successful without extensive and well planned in-service programs. In the field of science and mathematics education we can look back to some 35 to 40 million dollars in projects that would have not been effective unless the curriculum development was followed and accompanied by in-service work. During the past several months several of our staff at the ERIC Center for Science Education have been reviewing research reports and articles related to in-service education. These materials indicate that there are approximately eight or nine major factors that are common to most of the effective in-service programs. This is not to say that these factors are common to all; they are not. But they are common to most.

First, what are one's objectives? Information dissemination and materials development are important objectives of many programs. If you look back to what has been done in the more effective programs, during the last four or five years, in addition to information dissemination and developing materials, there is a very clear emphasis on trying to change the behavior of the teachers. Teachers who are resourceful use materials all around them. They tend to be innovative and develop new ideas. They are teachers who will monitor their own behavior and use feedback from their teaching to be more effective.

A second factor relates to time. There are two aspects of time that are fairly important. The first one is the duration of the time period of the in-service education program. We can find very few effective in-service education programs for changing teacher behavior patterns that do not extend over a period of time, usually several months, and which do not meet consistently on some basis every week, every two weeks, or for extended periods of several weeks at a time. The once-a-year in-service teacher gathering is very ineffective for changing teacher behavior. The two or three times a year teacher get-togethers are also very ineffective for changing teacher behaviors. If you want to provide information dissemination, short programs work quite well. If you want to pass out some ideas on materials development, this can also be done in short meetings. But if you are trying to change teacher behavior, you have to have contact over a longer time duration.

The second factor that relates to time is released time for in-service education. The more effective programs tend to use the released time pattern. Most teachers do not have very much energy to do creative work between 4:30 and 7:30 or 4:30 and 8:30 at night when they have finished a busy day. If a school district does not provide released time for in-service work, this tends to indicate the low priority district that gives to such activity. Teachers then feel the same way about the programs.

The third factor that we have analyzed is the type of cooperative planning. It appears to us from our analysis that most of the effective in-service programs tend to be cooperatively planned either by colleges and universities with public schools or by industrial firms with public schools. Many public schools do not have the expertise in terms of personnel to carry on their own in-service programs. Therefore, quite often colleges and industry work cooperatively with the public schools. This makes a lot of sense to us in several ways. First, it seems to indicate that education does start with college and continue in in-service programs. Secondly, in terms of tight monies, you can pool resources much better if institutions work together on programs.

A fourth factor related to effective programs is involving the participants directly in both planning and modifying the in-service program. Two points should be emphasized. The first is that there should be some involvement of the teachers in the prior sessions planning the in-service program. Even more desirable is involvement also in the modification of the program as it goes along. We could find very few effective in-service programs where there was not involvement in modification of the program as it went on.

A fifth factor identified was the kinds of experiences provided for the teacher. The teachers were usually presented some ideas; and then given the oppprtunity to try these ideas with supervision. These observations indicate that there should be two kinds of experiences provided for teachers. First provide some ideas; then have them use these ideas in a teaching situation or simulation if at all possible. These observations place strong constraints on the type of in-service program you develop. If you are going to try to present materials and have teaching situations available, bringing large masses to campuses is not an effective vehicle. Neither is the large meeting held at the local school.

Factor six related to effective in-service was the provision of good teachers for the in-service program. If the function of the program is to improve teaching skills, ideally a competent teacher with similar responsibilities at the same teaching level ought to be involved. This appears to be especially important when working in skill development areas.

A seventh factor which was stressed by most participants in the programs we reviewed was that the instruction should be provided whenever possible in a location comparable to where the teachers will utilize the ideas and teaching skills. If you are trying to teach people to teach with certain basic skills and using certain types of equipment you ought to try to teach these things as much as possible in a setting in which they will be. You ought to try to use the equipment they have and not things they do not have.

The eighth factor relates to the workshop you are having here. Some instructional materials should be developed for use in teaching as a result of in-service work. In the in-service programs we reviewed, where people developed materials they could take home with them to use, the effectiveness of the program seemed to be increased. Therefore, it appears that curriculum development can and should be an important aspect of in-service work. Teacher involvement in a curriculum development program is an important aspect of the change process. It is quite apparent that if a teacher is involved in the production of curriculum materials, he will tend to use them much better, with much better insight. He understands the philosophy of the materials, the objectives of the materials, and the problems involved in using the materials are more obvious to him. An extension of this point is that in-service work is often a continuing effort to develop curriculum materials in the better school systems. Curriculum development in these schools is an ongoing process. It is not something they do for a few days, one year and then forget it.

The final factor that emerged was the importance of follow-up contact to provide an interface between the educational setting and the in-service program. If in-service work is conducted on a local level this is an easy task. If a person goes to an in-service workshop someplace many miles away, it is much harder. We find we graduate a number of teachers from the College of Education who have certain characteristics. These characteristics may be either strengthened or weakened by the school district in which they go to work. Follow-up can do two things. It can support a teacher trying to use the ideas that he obtains from in-service activity. Secondly, it can provide feedback to in-service activity to see if it is working. Follow-up activities are currently very limited regarding in-service program.

In trying to analyze current patterns of in-service education across the country, there are basically about four types that are used most frequently. In many school districts, they tell you if you want some in-service work to go back to a college or university and obtain courses. If you apply these nine criteria, general college courses at universities don't provide the desired setting. Yet, most of our schools give in-service credit to people who take the courses at colleges and universities to get their pay scale raises. The colleges and universities frequently try to make some adjustments by offering courses in the evenings, on Saturdays, or in the summer. In some cases the courses are modified by the professor to provide greater relevance. These offerings probably are useful for certain types of groups. We can find a general course offered by a college or university has been effective in changing teacher behavior. If there is such information it hasn't been published. Most of these programs offer very little contact with the instructor after the course. These programs in many cases will offer very poor feedback to the professor or continued contact with the schools.

A second pattern is the college or university program organized especially for certain groups. In the past decade a number of institutions have developed special programs for teachers such as institutes or workshops or even just special courses. In many instances these have been funded by federal grants for such areas as guidance, vocational education, science, mathematics, and others. These programs are largely planned for a specific group of teachers; hence, they often provide more relevance than the usual college course. The institutes have also been designed to bring teachers together from a broad geographical area. This pattern broadens the point of view of most participants and does expose people to different ideas from different parts of the country. Most participants say the best part of the program is often the discussion they have with other members of the group. The amount of participant planning in such a program varies widely. In many instances participant planning is very limited in the beginning. There seems to be limited contact with the participants after the institute. Pattern two tends to be most effective with leadership type personnel and for teachers when the program has been planned to accomplish a highly specific objective.

A third type of program is in-service work organized locally groups. Pattern three appeared to be the most effective in terms of programs that I have reviewed. A major criticism of many in-service programs is that the programs have been implemented with persons removed from the local situation. It is quite difficult in many ways to plan in-service programs which meet the definite needs of a certain group of teachers by having someone miles away plan the program. While many local schools do not have personnel to provide the in-service leadership they need, by working with other schools, colleges, universities, and industries, these personnel can be obtained. These programs can come closest to meeting the criteria identified in the earlier part of my presentation.

A fourth pattern is the local in-service program developed by a local school district or by local schools cooperatively. Pattern four can work equally as well as pattern three if the district is large enough to have the people needed to guide the in-service activity. However, most school districts are not large enough to have the personnel for a broad scale in-service effort.

In summation, we have a very large body of information regarding in-service education programs. At this point we very clearly know how to do much better than we are doing. If you were to focus on these nine factors identified in this presentation, it is quite clear we could provide much much better in-service programs than we have had in the past. You could change teacher behavior. You could make a definite impact on the educational program.

Programmed Instruction and Adult Education
An Introduction

by

Dr. Gregory Trzebiatowski
Associate Professor of Education, The Ohio State University

1.0 Instructional Problems Facing Adult Education
    1.1 Wide range abilities
    1.2 Wide range experiences
    1.3 (Generally) high initial motivation
    1.4 Fear of conventional instructional methods

2.0 Programmed Instruction as possible solution

3.0 An Overview of Programmed Instruction
    3.1 History
    3.2 Types - Linear and Branching
    3.3 Books or printed programs
    3.4 Teaching machines
    3.5 Stimulus-Response Psychology - (S-R)

4.0 Definitions
    4.1 Programmed Instruction
    4.2 Teaching Machine
    4.3 Linear Programming
    4.4 Branching Program

5.0 Characteristics of Programmed Instruction
    5.1 Considers individual differences
    5.2 Requires active student participation
    5.3 Self-pacing
    5.4 Stimulus-Response
    5.5 Immediate knowledge of results
    5.6 Small steps and few errors - 90/90

6.0 Program Construction
    6.1 Task or Subject Analysis
    6.2 Determine entering behavior
    6.3 Write program objectives
        6.3.1 General objectives
        6.3.2 Terminal objectives (testable items)
    6.4 Sequence content
    6.5 Write frames
    6.6 Field test
    6.7 Revise
    6.8 Retest and revise until predetermined standards are met

7.0 Summary

PROGRAMMED INSTRUCTION

A. Definition. Programmed instruction is a method of self-instruction in which the student works through a carefully sequenced and pre-tested series of steps leading to the acquisition of knowledge or skills representing the instructional objectives. The student proceeds through the program at his own rate, responds actively (or covertly) to each step in the sequence, and receives immediate feedback on the correctness of his response before proceeding to the next step. Programs are usually designed to permit the student to master the desired knowledge or skills.

B. Uses

(1) To provide remedial instruction.

(2) To provide makeup instruction for late arrivals, absentees, or transients.

(3) To maintain previously learned skills which are not performed frequently enough to insure an acceptable level of proficiency.

(4) To provide retraining on equipment and procedures which have become obsolete or have been replaced since the original training was given.

(5) To upgrade production, administrative, or other types of skills and knowledge.

(6) To accelerate capable students and thereby enable them to complete a course in less than the usual amount of time.

(7) To provide a means of insuring enough common background among students to profit from formal classroom work (advanced study).

(8) To provide the review and practice of knowledge and skills needed to "set" the learning.

(9) To provide vertical enrichment (advanced work) or horizontal enrichment (broader contact) in a content area.

(10) To control the variables in a learning situation for experimental purposes.

C. Advantages

(1) Reduces failure rate. Basically, the reduction in failure rate is due to the fact that programs are tested and validated before they are used. This procedure insures that the program is effective in performing the instructional job. The self-pacing feature of the material also helps because students are exposed to the material at a rate which is appropriate for the individual. The "forced" response and immediate confirmation features guarantee continuous attention to the material, correct wrong responses, and prevent misinterpretation and the practice of errors.

(2) Improves end-of-course proficiency. The pretesting, self-pacing, forced attention, and immediate feedback features of programs result in better, more efficient, and more permanent learning. Thus, end-of-course proficiency is markedly increased by the use of programs.

(3) Saves time. The rigid control over content made possibly by the procedures used for developing, testing, and validating programs prevents the introduction of unnecessary content and thereby reduces the time required to learn the critical material. The self-pacing feature, along with forced attention, decreases the teaching time required and frequently results in average time savings of 30 per cent or more over conventional instructional methods.

(4) Standardizes instruction. The instructional content and sequence of a program are predetermined. They are not subject to the whims, preferences, experiences, or biases of the instructor. The quality of the instruction does not vary from day to day nor from instructor to instructor. There is almost complete control over the content, the sequence, and the form of student response. Hence, instruction becomes standardized and can be repeated without change at any time for any individual or group.

(5) Requires no special facilities. Programmed materials can be used anywhere at any time. No specially equipped rooms or facilities are necessary.

(6) Provides for self-instruction. Although under ordinary conditions programs are not used as substitutes for instructors, they can be so used. Programs are validated under conditions where they alone do the teaching. Therefore, they are effective instructional materials even when no qualified instructor is available.

(7) Accomodates adaptablility. Programs can be designed to accomodate wide differences in aptitude, ability, speed of learning, prior training, and experience. The needs of individuals, whether for more or less exposure, detail, or practice, can be met. The size of a class is also unimportant. Programs can be used to achieve group or individual progress.

(8) Improves efficiency and economy for group or individual instruction. The self-pacing feature and the handling of large or small groups makes for greater efficiency and economy. In addition, programs free instructors from routine, repetitive teaching tasks, and enable them to spend a larger part of their time on more difficult or more demanding aspects of instruction.

D. Disadvantages.

(1) Requires local or commercial preparation. Although the number of available programs is growing rapidly, those programs which may be used locally are limited because most programs, pro-

duced by commercial publishers or other military service schools, do not match the instructional objectives of local courses. For this reason, programs must be developed locally or contracted with commercial programming concerns.

(2) Requires lengthy programmer training. Very few trained programmers are available locally. The training program is relatively lengthy and demanding. Only a small percentage of personnel exposed to programmer training will become competent programmers.

(3) Increases expenses. Programs, whether developed locally or contracted, are extremely costly. For local development there must be a large investment in programmer training and an even larger one in program writing, testing, and validation. Contract program development is expensive in terms of dollar outlay, and in terms of the time required by subject-matter experts and technicians for consulting with programmers and reviewing draft materials.

(4) Requires considerable leadtime. Programmed materials cannot be selected or developed overnight. A considerable amount of leadtime is required to screen and select appropriate programs from those available. If programs are developed either by staff and faculty or by contract programmers, the leadtime for production, testing, and validation is even greater. If content is unstable or subject to frequent and radical change, it is inappropriate for programming.

(5) Demands competent instructors. Instructors must be able to motivate students to complete programs. They must be able to assist any student at any point in the programmed sequence at any time. Mediocre instructors cannot meet these requirements. If instructors are to be able to provide the motivation, guidance, and assistance required for the optimum use of programmed materials, they must have:

(a) Insight into the learning process.
(b) A thorough understanding of the rationale, principles, construction, and use of programming skill in conducting tutorial-type instruction and individual counseling.
(c) A mastery of the subject-matter of the programs used.

(6) Requires mature students. The use of programs requires a student group which is mature enough and sufficiently well motivated to work more or less independently. Furthermore, they must possess reading ability at the level required for full understanding of the program.

(7) Poses administrative problems. The use of programmed materials creates unique administrative problems. Foremost among these are the scheduling and assignment problems caused by the self-pacing feature of programs. This feature results in different phase and course completion times with consequent difficulties in scheduling following instruction and assigning graduates to field units.

Taken from The Development of Instructional Systems Procedures Manual, Department of the Army, Headquarters United States Army Security Agency, Training Center and School, Fort Devens, Mass., December 1967.

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"Developing an Adult Basic Education Curriculum Model"

by

Mrs. Hazel Small, Curriculum Coordinator
North Carolina State University

I think of a graduate student in psychology who came to Ohio State a year ago. He was like most of you, in that he was married and had a couple of children. Because he was getting his doctor's degree on a fellowship, he had limited funds and lived over on the other side of campus in a little housing project. He had two little boys, one three and one five. There was a lot of construction going on in this neighborhood. The little fellows were beginning to pick up all sorts of four letter words. The graduate student and his wife shook their heads. They tried various methods to try to teach the boys not to use these four letter words. They were trying to apply principles of learning that the graduate student was learning in his program. Nothing worked because the boys would continue to use the language. So finally the parents decided that they were going to use the shock treatment. Every time one of the boys would use one of the four letter words, the father just hauled off and let him have it. The mother and father put the boys to bed this night and said that they finally had the system. That regardless of all the theories, the only thing to do is to haul off and whack them. Next morning the two little fellows came down for breakfast. Mother said to the younger one, "What do you want for breakfast this morning?" The little fellow said, "Oh, give me some of those damn cornflakes over there." The mother hit him and he landed on the floor. She turned to the other one and she said, "What do you want for breakfast?" He shook his head and said, "I don't know, but I sure as hell don't want any of those cornflakes."

I think we can agree to begin with that curriculum includes the broad general plan to bring about purposive changes in behavior. We assume that education is a continuous process to which we can apply the sociological concept of SYSTEM. Let us start with that. In any system, if it is an open system, there are various inputs which are processed to produce a product. The product does not necessarily affect the process nor the input as the total process is relatively static. In order to apply this to an educational system, let us take the product and feed it back so that it affects the input. The total process is now different, it constantly changes. This is what is called a closed system, it has a feedback movement. This is the theoretical basis for everything else that I am going to say here today.

In thinking about a system of instruction we note again that a closed system has the components; input, process and output, all of which are interrelated with each other. The components are interrelated. Each has an effect on the others. If we could analyze all of the components of an educational system, we might be better able to identify and define those composing the curriculum. We would then be more competent in developing a curriculum relevant to our needs in the field of adult basic education. We could plan and develop a curriculum composed of systematically arranged interrelated and interdependent components of knowledge, attitudes and abilities requisite to specific terminal adult behavior. This procedure requires that you, as adult educators, are faced with certain tasks. The first task would be to identify certain skills or concepts relevant to specific terminal behaviors. Such desired terminal behaviors are identified by analyzing societal needs. Social needs could be translated into individual learning tasks and learning needs through colligated decisions. Neither you nor I as individuals make these decisions. You may be wondering upon what basis these decisions are made. Who decides what is it you are going to teach? Who decides how you are going to teach? Learners with their personal goals and purposes, consultants from various fields, subject matter experts, principles drawn from psychology, learning theorists, findings from research, contemporary society, philosophy and basic assumptions of educators --- these contribute input for the basis upon which decisions are made which identify the concepts and skills that are to be taught. This is task one.

From concepts: general objectives, specific objectives, and behavioral objectives must be identified. You may say that this is theory, what do you mean by it? How can you operationalize it so that I can understand what you are talking about? How can I apply it to my situation? Let us take an example: The philosophy of democracy rests on the idea that the worth of the individual is of the utmost to perpetuate democracy. Upon this philosophic basis, society values the healthy, purposive and useful citizen who makes an optimum contribution through participating in the affairs of the community. The common good of the group is a social aim of democracy. Every individual must be able to participate in the affairs of society. Each must learn the system and learn how to manipulate it. This premise is both a philosophic and a social aim.

Because society values civic participation and social skills, it provides the means for the accomplishment of these skills by all the people through public education programs. Adult Basic Education is such a program. Social aims are realized when all men have equal access to the opportunity to share in the consequences of participation. Access requires the accomplishment of certain basic skills obtainable only through some kind of instruction and training. The quality of participation rests on the total skills accomplished. Basic skills in the areas of literacy, computation, family life, economic consumption, and citizenship are prerequisites for democratic participation in our rapidly changing society. Adults can become more competent by learning new skills and acquiring new knowledges or they become readjusted, reoriented and retrained by reinterpreting and extending previous learnings. Planned educational programs developed in the areas of living help meet the everyday needs and interests of adults in our society so that each may be healthy, intelligent, enjoy his life's experiences, and be able to make his maximum contribution to the social, industrial, civic, political and spiritual life of our society.

The educational system operates on the assumption that all men are educable, but the most effective adult basic education must be individualized. Some adults have not had access to the system, others have skills which are outdated, or others may need skills due to technological change. Based on philosophic precepts and principles derived from learning theory, the educational system can utilize its subject matter experts and behavioral scientists to design instructional programs to meet the educational needs of all men. The broad elements of instruction include behaviors, students and instructional processes.

The socially prescribed educational needs of all men are composed of various levels of knowledge in the cognitive, psychomotor and affective domains. The accomplishment of knowledges requires planned instruction to integrate social behavior and fulfill learner needs. The educational system organized intergrated needs into broad areas for curriculum purposes. In ABE these needs fall into the five general areas of reading, math, spelling, and citizenship, consumer education which a program is developed. (For example, regarding the concept reading, it is a program objective that the adult participant must be able to read at the 8th grade level. The broad concept of reading includes many subconcepts such as comprehension, sentence structure, punctuation and others).

General objectives are delineated for each concept. They include the subject matter area and the goal for the student. Specific objectives further delineates the general objectives by stating what measurable skill the learner can perform in relation to a concept. Behavioral objectives are statements specifying: the kind of behavior which will be accepted as evidence that the learner has achieved the objectives, the conditions under which the behavior will occur and the criteria or acceptable performance.

Based on psychological principles of learning theory, a learning experience is designed by the educator to teach a concept. The learner then gains knowledge by actively participating in the experience. The experience provides the opportunity for practice, for reinforcement of success, and for transfer and integration of new knowledge.

The learning experience is defined by: (1) a statement of the terminal behavior or the behavioral change to be affected, (2) what the teacher is to teach, (3) what the student is to be able to accomplish, (4) the concept or skill to be learned, (5) the level of achievement, (6) the prerequisite skills, (7) motivational techniques to arouse interest, (8) a measurable criterion of acceptable behavior. The learning experience is organized and sequenced according to the level of understanding and relative importance so as to provide learner progress and integration. It is an activity in which the learner is told or shown some new information, where he is given the opportunity to test or to practice the desired terminal or analogous behavior for which he receives confirmation, remediation or projection. The meaningful experience is relevant of the life style of the learner. It provides for generalization and focuses on correcting learner deficiences.

The mode (IBM 1500 Instructional system or PI text) and materials needed for the activity further specify the parameters of the experience. An analysis of the measurement of the difference between the learner's initial and terminal behavior determines the consequence of the learners experience and further specifies the degree to which the objectives of society, the program, the educator and the learner have been met.

Through a well designed curriculum program the learner's behavior can be changed. Such change becomes the basis for increased participation in society.

Contemporary society says that the only way every individual can participate is by having a job. One can manipulate the system only if he earns money, so, therefore, everyone needs a job from which he earns money. The adult learner says, "I would work if I had a job," therefore, his need is to have certain occupational skills. Most jobs and social participation require literacy, therefore, the country as a whole needs for every individual to be able to read. We can say that reading is a concept. Some of you may feel that the concept of reading ought to be identified only after you have already developed your objectives. If reading has been identified as a concept, then for reading we must generate a general objective, a broad general objective. It might be something like this. We want the adult learner to be able to understand verbal symbols. We say specifically we want him to be able to read at the eighth grade level. We want him to be able to read a story and select main ideas. Then we have to specify, behaviorally that the adult learner must be able to read a paragraph. He must be able to read a paragraph and select the main idea, or when presented with a selection of three or four alternatives, he can select from them the main idea that was in the story. This would be saying it in behavioral terms. Then we would design the learning experience that would make these behaviors possible. For most of you who are in learning labs or learning centers, this is what you are already doing. You are concerned with the learning activity and you devote most of your energy to this phase of curriculum.

I see the learning activity as having many components. The LEARNER comes into the activity with a background of experience and a personality different from that of any other learner. Also in the learning experience are certain behaviors of the INSTRUCTORS, certain bodies of KNOWLEDGE, gained from LEARNING THEORY, and the MODE that the learning is going to take place in. It might be programmed instruction, it might be computer, or it might be teaching machines. The machine wants the learner to do certain things and the learner wants to do certain things. These certain things have to be ORGANIZED and sequenced toward the desired terminal behavior. After the learner has interacted then we EVALUATE to see what he has learned. We measure and feed back remediation, some new cues, some new lesson or project him on to another lesson. This is one way of looking at the total process.

There are many relationships between each of the components of a curriculum development model. I could illustrate this by an example --- the way you view your fellow man. As you walk down the street what is your basic assumption about other human beings? Do you walk down the street and mingle with other people, with the basic assumption that they are good and kind and view you as a friend, or do you walk down the street with the assumption that everyone has a knife in his pocket and if you come within a certain distance, they are going to let you have it. This is a basic assumption. You have a basic assumption as an instructor about human beings that they want to learn, can learn and will learn, or you assume that most are lazy and the only way to get people to move is to give them a task and threaten them. One could be called theory X and the other theory Y. According to your own philosophy of man, knowledge and reality, you operate according to certain basic assumptions.

Each of the preceeding components is treated as inputs to the instructional planning process.

In fact, regarding any materials that you develop, you have a basis for doing so, you have some reason, some rationale. On our project, we engaged a team of national consultants and we asked them to identify all of the skills that they considered necessary for adults to participate in our democracy. They identified a tremendous group of concepts which have been arranged into subject matter areas. The areas are computation, reading, citizenship, consumer education, home, and family living. Let me give you a concrete example. Let us focus in on home and family living. How would we develop materials from scratch in the area of home and family living? I have selected from the home and family living curriculum one concept, foods and nutrition. A subconcept is meal planning. We can develop a lesson on meal planning. A Graduate student was assigned the task of writing a lesson on meal planning. One general objective was written for that concept, four specific objectives were written for that general objective and five behavioral objectives were written. The graduate student then wrote a total lesson in programmed instruction and for the computer from these behavioral objectives. Does this sound difficult? Given this behavioral objective, could you identify foods with high water content, such as cucumbers, lettuce, tomatoes, celery, and apples. How would you write a lesson that would teach that? It has been done, but it was not easy. It took a graduate student from the first of February until about four weeks ago to finish that lesson. The lesson is now on the computer and is running. It has been individualized.

Perhaps you were wondering how to plan or prescribe a curriculum for an individual learner -- what to teach him. How do YOU go about it? You might determine his needs, define an aim, set a goal, you would list three levels of objectives. The general objectives are always stated in terms such as understand, appreciate, etc. Your specific objectives are always listed according to a level of knowledge and a verb. For instance, if you are on a beginning level of knowledge, you want the learner to be able to recall or to recognize; you are developing his memory. So you say you want him to list, or recite, or spell, or say, or write. If you are trying to develop high level skills, you would aim for relationships, theory building, and application of principles. You would ask the learner to select, or sight, or reconstruct, create, or simulate. These could be the verbs that you could use. Finally, you would write a behavioral objective or what you might call a test criterion frame including how much time you want the learner to use. This is how we plan this phase of developing curriculum. The hardest part is the lesson itself, the instructional activity.

How can you operationalize terminal behavior? Let us put this into a real situation. Let us say that because each of you is a member of our society and because we want you to participate by earning money, you must have a job. What instructional jobs are available? As we look about us in today's world and we might discover a job need. We might see a social need for producing dice. How to teach someone the skills to produce dice then requires your skill as an educator. I want to teach you how to produce dice so that you can go out and train a group to make dice. This is the instructional task. The desired terminal behavior is that you be able to take a cube, six-sided figure, and put the dots on it correctly as fast as possible and teach this skill. How would you go about teaching that? It is very difficult to sift out the individual tasks involved in something as simple even as teaching someone how to put the dots on dice. Let us take a look at that job. How many sides are there on your die? Six, and each side is different sides. By analyzing each side, the total task can be reduced in half. All opposite sides of that die add up to how many points? Seven. So you only have to teach the sequence for producing three sides. These three can further be reduced to one task by holding a die so that you see the 2, the 3 and the 6 all at once. You can now teach the position of the 2, the rest will follow.

If you approach all curriculum tasks with the systems approach, meaning that you analyze the terminal behavior that you want to teach and work backwards, you will end up with a hierarchy of instructional tasks. This is what you have been doing with the dice. Let me give you another example. Most of you are parents and like all good middle class parents, you want your children, your daughters perhaps, to learn to play the piano. In some cases, you won out, and they took piano lessons and it is now recital time. They are going to play in a recital. In order to play a piece in a recital, it has to be memorized. The traditional way was to learn the first bar, then the next bar and the next bar. Finally your daughter learned to play the whole piece. When it came recital time, she sat down at the piano and started in. She knew the beginning real well and the closer she got to the end of it, the shakier she got. If anything disturbed her, halfway through, could she go on? No, she had to start at the beginning and go right back through it again. She always had to start at the beginning. With the use of a task analysis, what should you have taught first? The last bar. You analyze what it is that must be done. Had she learned the last of it first, then every time she played it, what was reinforced the most? The last part. So when she started to play, she might be shaky at first, but the longer she played the better she got and by the time she got to the end bar, she was doing beautifully. She knew it. So you must start at the end and work backwards in your analysis and instruction to identify the prerequisites for desired terminal behaviors.

In every instructional system the educator's primary concerns should center on what is being taught. One of the consoling features of conventional instruction is that we don't have to worry much about the quality of its goals. But there should be a positive relationship between the effectiveness of the instructional scheme and our concern that the right goals are being taught. The program you are about to view will examine a curricular system for generating educational objectives and subsequently appraising their work. You will learn to describe each of the major components of that system. You will also learn to identify those educational questions which are in need of vocal analysis through the use of such assistance.

APPENDIX

ADULT BASIC EDUCATION WORKSHOP
Summer 1969

STAFF

NAME	HOME	OCCUPATION	CONFERENCE ROLE
William D. Dowling	167 Abbot Avenue Worthington, Ohio	Associate Professor of Adult Education	Director
Lola Ericson	293 Wakefield Drive Hilliard, Ohio 43226 876-4068	Full time graduate student	Graduate Assistant
M. Brent Halverson	Dept. of Adult Education Florida State University 920 W. College Avenue Tallahassee, Florida 32306	Graduate Student	Discussion Leader
Andrew Hendrickson	1121 Mercer Drive Tallahassee, Florida 32306	Professor of Adult Education	Discussion Leader
Thorsten Horton	1250 Jenifer Street Madison, Wisconsin	Graduate Assistant	Discussion Leader
Warren S. Mauk	400 Parker Ft. Collins, Colorado 482-4313	Cooperative Extension Service	Discussion Leader
Leo McGee	1177½ Lilley Columbus, Ohio 43206	Graduate Student	Graduate Assistant
Kathy Nash	482 E. Stafford Avenue Worthington, Ohio	Student	Secretary
Charles Nesbitt	1211 Silverbrook Drive Columbus, Ohio 491-5821	Graduate Student	Assistant Director
John Ohliger	363 Arps Hall 293-1585	Assistant Professor of Adult Education	Editor of final report

NAME	HOME	OCCUPATION	CONFERENCE ROLE
Robert Peters	991 Manor Lane, Apt. U Columbus, Ohio 43221 451-3432	Graduate Student	Graduate Assistant
Coleen Stillman	120 E. 13th Avenue, Apt. H Columbus, Ohio 43201	Graduate Student	Graduate Assistant
James M. Vicars	1032 S. Roosevelt Avenue Columbus, Ohio 43209	Supervisor A.B.E. Columbus	Assistant Director

THE OHIO STATE UNIVERSITY

A.B.E. Workshop

Summer 1969

PARTICIPANTS

Name	Home	Occupation	Conference Interest
Adams, Richard C.	94 Western Ave. Augusta, Maine 622-7652	Consultant	Curriculum Development
Ady, Laurence L.	1621 W. Grant Orlando, Fla. 32805 (305) 424-8874	Supervisor	Curriculum
Aki, Wallace A.	1038 Anako Ave. Hilo, Hawaii 935-3228	Principal	Curriculum planning
Allison, Delores F.	5622 S. 32nd St. Omaha, Neb. 68107 731-6627	Teacher	ABE Learner Interest
Archuleta, Robert	P.O.B. 834 Kealakekua, Kona Hawaii 96750 323-3531	Administrator	ABE Curriculum
Anderson, Gerald A.	305 Athens St. Florence, S.C. 29501 669-6626	Supervisor	Curriculum
Back, Ollie J.	679 Halifax Dr. Lexington, Ky. 40503 277-0444	Supervisor	ABE Curriculum
Bacon, Brigitte V.	1100 Seagate Ave., Apt. 30 Neptune Beach, Fla. 246-8502	Teacher	Curriculum Administration

Name	Home	Occupation	Conference Interest
Baker, John Jr.	303 Gregory Place Tuskegee Institute Alabama 36088 (205) 727-4417	Administrator	Curriculum-high school dropout
Ballard, Clara E.	1346 S. Rolfe St. Arlington, Va. 22204 920-8068	Home Economics	Home making in ABE
Banks, Archie L.	921 Hilltop Blvd. Reidsville, N.C. (919) 349-8824	Teacher	Curriculum development
Baptiste, Donald H.	52 Shawmut Ave. Mansfield, Mass. 339-3048	Teacher	Curriculum
Barrett, James	Fla. State University Box 6845 Tallahassee, Fla. (904) 224-9257	Assistant Professor	Curriculum development
Baymiller, Vera N.	2269 Timberlawn Rd. Toledo, Ohio 43614 382-7381	Director	Learning Laboratory
Begaye, John Y.	P. O. Box 101 Blanding, Utah 84511 678-4021	ABE Director	Curriculum - Indian-American
Berto, Carmelina	112 Third St. Tiltonsville, Ohio 859-2073	Teacher	Materials-curriculum
Brierton, Gary R.	114 S. Jackson, Apt. 3 Waukegan, Ill. 60085 336-5570	Navy instructor	Reading-young adults

Name	Home	Occupation	Conference Interest
Brown, Philip W.	33 Gaillard Dr. Tuskegee, Ala. 36083 727-0714	Field Coordinator	Coordinating of ABE Activities
Bruton, William E.	2425 Evans St. Omaha, Neb. 68111 451-5204	Teacher	Motivating ABE Learner
Bryant, Beatrice D.	21 Bonnie Park Dr. Pine Bluff, Ark. (501) 534-2005	Teacher	Teaching Adults
Bump, Richard E.	322 Janney Muncie, Ind. 47304 288-6104	Teacher	Curriculum-Adult
Burke, Darlene M.	1718 Young Ave. Coeur D'Alene, Idaho 664-5049	Instructor	ABE Techniques & Materials
Byrd, Phyllis F.	Box 4174 Lynchburg, Va. 24502 239-3125	Assistant State Supervisor	Guidance
Candelario-Muniz, Maria	Frontera Ave. #17 Villa Andalucia Rio Piedras, Puerto Rico	General Supervisor	Programmed Instruction
Carey, Marian R.	P. O. Box 532 Sumter, S.C. 29150 773-3536	Coordinator	New ideas for ABE
Carr, Raymond O.	Box 158 Douglas, Okla. 73733 (405) UN2-3201	Teacher	Curriculum
Carraway, Yvonne L.	2533 West St. No. Las Vegas, Nev. 648-5840	Teacher	ABE Curriculum trend

Name	Home	Occupation	Conference Interest
Caverhill, Wilma O.	111 Wurtenburg Rd., Apt.1201 Ottawa, Ontario, Canada 237-2441	Teacher	Commercial materials
Cook, Lela W.	13 Harvard Rd. Cooper Farm Wilmington, Dela. (302) 998-6186	Teacher	New techniques-methods
Crawford, Carole W.	Star Route Fayette, Idaho 83661 642-3059	Teacher	Curriculum-illiterates
Cua, Maile C.	70 W. College Westerville, Ohio 882-6946	Teacher	ABE techniques & methods
Cutliff, Mable R.	437 E. Dalzell St. Shreveport, La. 71104 423-2100	Teacher	Curriculum development
Delaplane, Gene R.	555 Walhalla Dr. Columbus, Ohio 263-1152	Community Worker	Adult learner-teacher
Douville, Mike L.	11643 Xavis St.,N.W. Coon Rapids, Minn. 421-7538	Administrator-teacher	Curriculum-recruitment
Easterling, Louis W.	1201 Wissler St. Clarksdale, Miss. 38614 627-7075	Supervisor	Migrant farm workers
Edmondson, Mae R.	216 Parkwood Ave. Columbus, Ohio 43203 262-0867	Teacher	ABE effective teaching
Edwards, Rozelia B.	7509 Adobe Dr. El Paso, Texas 79915 591-0181	Teacher	ABE programs in the U.S.

Name	Home	Occupation	Conference Interest
Freeman, James B.	1425 Victoria Ave., #18 Regina, Saskatchewan, Canada 525-2889	Regional supervisor	Curriculum development
Frye, Edna D.	10 Farrar St. Swanton, Vermont 05488 (802) 868-4216	Teacher	Curriculum
Fukuoka, Masami	117 W. Lanoi St. Kahului, Maui, Hawaii	Teacher	Curriculum development - rural population
Fuller, Tommie C.	P. O. Box 26 Screven, Ga. 31560 579-2205	Teacher	Recruitment-retention
Gabel, Clarke E.	1660 S.W. Bonnie Brae Beaverton, Oregon 97005 646-1354	Teacher	Individualizing instruction
Gaucher, Gerald A.	1311 E. Bobe St. Pensacola, Fla. 32503 435-5783	Coordinator	ABE New Trends
Grady, Laura D.	420 Nelson St. Durham, N.C. 27707 682-7959	Teacher	ABE reaching and teaching
Graham, Harvey O.	4346 LaBrea Dr. Charlotte, N.C. 28214 392-0701	Teacher	Curriculum development
Graves, Reginald L.	45 Fairview St. Antigonish, Nova Scotia Canada 863-1040	Supervisor	Materials, method, & program
Grondin, Dan	100A Addison Dr. Grove City, Ohio 875-7254	Teacher-Administrator	New interests & ideas

Name	Home	Occupation	Conference Interest
Grosskoph, Arlyss E.	3321 Greenhills Place LaCrosse, Wisc. 54601 788-1990	Coordinator	Writing & curriculum
Hampton, Paulette P.	30 Bonnie Park Dr. Pine Bluff, Ark. 71601 536-3795	Teacher-Director	Curriculum-administrator
Harmon, William E.	1125 Tapoca Ave. Maryville, Tenn. 37801 (615) 982-4330	Teacher	----------
Hixson, Ethel P.	601 N. Germantown Rd. Chattanooga, Tenn. 37411 698-5672	Teacher	Innovations-curriculum
Howland, Eunice I.	Rt. 4, Box 12 Sioux Falls, S.D. 57107 332-8084	Instructor	Innovations-curriculum evaluation
Hodges, James G.	3856 Kenard Court Columbus, Ohio 43213 237-1955	Reading Fellow Teacher	Curriculum
Hornaday, Ralph J.	6200 Bayshore Blvd. Tampa, Fla. 33611 831-2721	Job Development Counselor	ABE and industry
Hossman, Arthur W.	6021 Harding Ave. Portsmouth, Ohio 45662 776-2284	Teacher	Planning program
Howard, Vivian S.	60 Watson Blvd. Pine Bluff, Ark. 71601 534-1506	Teacher	Curriculum-counseling
Jackson, Velma A.	225 25th St., N.W. Winston-Salem, N.C. 27105 725-2176	Director	Curriculum-recruitment

Name	Home	Occupation	Conference Interest
Johnson, Alex	217 S. Shipp St. Evergreen, Als. 36401 578-3322	Supervisor	Teaching methods
Jones, Francis C.	1307 E. Juniper Othello, Wa. 99344 HU8-9450	Director of Local Prog.	Curriculum-materials
Jordan, Jimmie Lee	6727 Walsh Rd. Millington, Tenn. 38053 876-5612	Supervisor	Curriculum
Kawato, Louise E.	1660 -#210 Kalakaua Ave. Honolulu, Hawaii 96814 946-6412	Curriculum Specialist	Trends in curriculum
King, Harry S.	732 Skipper Dr., N.W. Atlanta, Ga. 30318 794-8329	State Consultant	Methods and materials
Kostick, Sister Mary R.	6832 Convent Blvd. Sylvania, Ohio 43560 882-2125 or 882-5161	Adm. & Instructor	Curriculum-administration
Leavitt, George H.	3212 Perez San Antonio, Texas 78207 GE4-2983	Coordinator	Curriculum development
Leyba, Lilyan G.	5451 Sepulveda Blvd. #33 Van Nuys, Calif. 90141 785-6723	Instructor	Programmed learning
Lorence, Mary C.	321 S. Fifth St. Coos Bay, Oregon 97420 (503) 269-9207	Teacher	Curriculum-materials
Lowe, Gertrude I.	408 W. College Ave. Salisbury, Md. 21801 749-4576	Teacher	Curriculum

Name	Home	Occupation	Conference Interest
Luten, Joseph B.	1755 N. Huey St. South Bend, Ind. 46628 233-9882	Supervisor	Developing a curriculum
May, Peny G.	711 W. 31st Street Cheyenne, Wyoming 632-2329	Instructor	G.E.D. Preparation
McCarrey, Lu R.	193 South First, E. Richmond, Utah 84333 248-2055	Coordinator	----------
McLendon, Lennox L.	112 Glovenia St. Eden, N.C. 27288 (919) 623-9214	Coordinator-Instructor	Administration-Expansion-Teaching
Middleton, Hallie A.	1109 Chaplin St., S.E. Washington, D.C. 20019 583-1811	Teacher	Reading ABE Adult
Miller, Harold L.	Rt. 1, Box 62 Daviston, Ala. 36256 (205) 234-6240	Teacher & Admin.	To acquire experience
Moss, Paul Edward	P. O. Box 19051 Cincinnati, Ohio 45219 221-6445	Teacher	Communications
Murray, Carol P.	2304 Woodgate Dr. Apt. A Pine Bluff, Ark. 71601 534-6393	Teacher	Curriculum in ABE
Myers, Edward A.	54607 Hickory Rd. South Bend, Ind. 46635 272-4739	Supervisor	Curriculum Programs
Nelson, Phyllis S.	816 Wallace Coeur d'Alene, Idaho MOhawk 4-5963	Teacher	A.B.E.

Name	Home	Occupation	Conference Interest
Nichols, Lula S.	104 N. Greenwood Dr. Tuskegee Inst., Ala. 36088 727-4529	Counselor	Curriculum development
Olmstead, Harold G.	5679 S. 2400 W. Roy, Utah 84067 825-7922	Teacher	ABE - Foreign born
Ouderkirk, Mabel M.	Towne House Apt. 1402 Harrisburg, Pa. (717) 236-0462	Administrator	ABE materials
Owens, Richard E.	6029 Foxwood Lane Indianapolis, Ind. 46208 253-9771	Coordinator	Curriculum development
Perry, Milton A.	3511 N. 27th St. Omaha, Neb. 68111 453-1618	Teacher	An effective ABE staffer
Peterson, Clara H.	1005 South Rolfe St. Arlington, Va. 22204 920-5064	Counselor	ABE trends-curriculum
Poore, James L.	504 Kirby Ct. Erlanger, Kentucky 41018 341-0261	Counselor	Curriculum-stimulating interest
Rambo, William D.	1850 Laurel Ridge Dr. Nashville, Tenn. 37215 291-4450	Teacher	ABE curriculum
Ready, Robert C.	173 Cherry Hill Rd. Mansfield, Ohio 44907 524-9772	Supervisor	Retention and supplemental materials
Reid, William H.	Box 1084, Rt. #1 Delaware, Ohio 362-0381	Coordinator-Teacher	Administration-Recruitment Curriculum

Name	Home	Occupation	Conference Interest
Rich, Toby J.	3456 Brinkley Rd. Oxon Hill, Md. 20031 (301) 894-4683	Teacher	Curriculum
Richards, Golda L.	68 W. 100 No. Farmington, Utah 84025 867-2308	Reading	New programs & materials
Richards, Jeanne G.	310 Hospital Ground, Apt. A St. Thomas, Virgin Islands 00801	Teacher	ABE curriculum
Rivera-Martinez, Carmen A.	Frontera Ave. #17 Villa Andalucia Rio Piedras, P.R. 00926	Prospective Teacher	Reading-second language
Robinson, Julius C.	P. O. Box 1057 Tuskegee, Ala. 727-0837	Field Coordinator	Teaching rural adults
Sanda, Donald J.	603 N. Ninth St. Staples, Minn. 56479 894-2220	Teacher	Methods & Materials
Schmidt, Diane K.	1511 Numcka St. Anchorage, Alaska 99504 333-6422	Instructor	Curriculum
Shia, Edward S.	21 Pequot Ave. North Haven, Conn. 06473 239-0627	Administrator	Coordinating ABE Community agencies and programs
Siminski, Robert J.	P. O. Box 9 Forestdale, R.I. 02824 (401) 766-4724	Teacher	Program organization
Simmons, W. Horland	1152 John Adams Pkwy. Idaho Falls, Idaho 83401 523-1651	Director	Curriculum

Name	Home	Occupation	Conference Interest
Spells, B.F.	P. O. Box 338 Holly Hill, S.C. 29059 496-3818	Coordinator	Adult's behavior
Spendlove, Harriet M.	354 N. 650 East Kaysville, Utah 84037 376-8521	Teacher	Helping ABE Learners to be effective
Spurgeon, Vivian Y.	Box 103 Millersport, Ohio 43046 467-4052	Teacher	ABE philosophy
Turner, Charlzine M.	P. O. Box 1161 Tuskegee, Ala. 36088 727-0851	Teacher	Curriculum-rural population
Vantroba, Elizabeth A.	428 Berea St. Berea, Ohio 44017 234-1137	Teacher	ABE-unemployed-dropout
Walker, Charles D.	4208 Rockwood Ave. Indianapolis, Ind. 46208 283-8353	Administrator	Curriculum
Walker, William R.	305 Rosewood Ave. Springfield, Ohio 45506 322-1255	Teacher	ABE organization
Ware, Myrtle K.	168 S. Caledonia Rd. Laurinburg, N.C. 28353 276-6009	Teacher	Adult learning
Weber, O. Audrey	1112 South 6th LaCrosse, Wisc. 54601 (608) 784-5806	Teacher	Writing & curriculum
White, Mildred V.	115 Althea St. Tuskegee, Ala. 36088 727-2812	Counselor	Curriculum development

Name	Home	Occupation	Conference Interest
Williams, Barbara B.	1113 23rd Ave. Phoenix City, Ala. 36867 298-9929	Teacher	Curriculum development
Williams, Harriel	812 Jefferson St., N.W. Washington D.C. 829-6647	Chief Remedial Ed.	Curriculum development
Wollock, Stanley W.	105 Black Oak Ridge Rd. Wayne, New Jersey 07470 (201) 694-1823	Director	Success in ABE
Wright, Wynn D.	6531 N. 16th Dr. Phoenix, Arizona 85015 279-1068	College Trainer	Curriculum

EVALUATION FORMS

Workshop in Adult Basic Education Curriculum Development

Center for Adult Education, Ohio State University

July 21 - August 8, 1969

Participant Interest Statement

In order that the workshop staff may know something about your individual expectations of this workshop we would like you to respond on this form as indicated in item 2.

1. Some of the program objectives as outlined in the workshop prospectus are stated below. These are the objectives as seen by the staff. We are anxious to know how well these statements match your expectations. Please examine them in terms of your own personal and program needs.

    a. To gain an understanding of and practice in the development of Adult Basic Education curriculum materials

    b. To gain an understanding of the characteristics of learners in Adult Basic Education

    c. To develop the ability to evaluate published Adult Basic Education materials

    d. To explore both traditional and innovative approaches to Adult Basic Education

    e. To develop an understanding of how liberal adult education can be applied to this field

2. On the attached sheets please state your personal objectives for this workshop, utilizing if necessary, the statements in No. 1 above, but preferably using your own formulations. Following each statement of objective explain in some detail why it is important to you and how you think it will relate to your present or future responsibilities at home.

(Please complete this task without delay and bring it to the 8:30 a.m. meeting Tuesday. It will be collected at that time).

Your Name____________________________________Group No.______________

THE OHIO STATE UNIVERSITY
ADULT BASIC EDUCATION WORKSHOP

July 21 - August 8, 1969

Evaluation #1

I. Rank the following speakers according to their effectiveness for you. Rank 1 through 4, one being the highest.

_____Dr. Lewis W. Jones

_____Dr. Jack Frymier

_____Dr. Paul Klohr

_____Dr. Clemmont Vontress

II. Rank the following visits according to the information received and interest for you.
   A. Rate 1 through 7, one being the highest.
   B. Rank only the visits you made.

_____Manpower - 52 Starling Street

_____Trade & Industry - 278 E. Spring Street

_____CAMACO (O.E.O.) - 293 E. Long Street

_____Godman Guild - 321 W. Second Avenue

_____Barack Recreation Center - 580 Woodrow Avenue

_____Franklin County Welfare Department - 46 E. Fulton

_____Local Employment Services - 309 S. Fourth Street

III. Thus far, what is the most important concept that you have learned in the workshop? State in one sentence or less.

IV. What is the most effective activity that you have encountered? State in one sentence or less.

V. What is the least effective activity that you have encountered? State in one sentence or less.

VI. In a few sentences, sum up the week as it has affected you.

THE OHIO STATE UNIVERSITY
ADULT BASIC EDUCATION WORKSHOP

July 21 - August 8, 1969

Evaluation #2

I. In the space below react to the presentation by Dr. Peter Siegle and Dr. James Whipple.

II. Rank the following activities according to effectiveness and interest to you. Rank 1 through 5, one being the highest.

_____Demonstration of controlled reader and supplements by Charles Thompson.

_____Films in Room 214.

_____Field trip to A.B.E. programs.

_____Learning group discussions.

_____Panel - Columbus A.B.E. members.

III. In one sentence or less evaluate Dr. Wayne Otto's presentation.

IV. In one sentence or less evaluate Dr. Robert Howe's presentation.

V. What is the most effective activity that you have encountered this week? State in one sentence or less.

VI. What is the least effective activity that you have encountered this week? State in one sentence or less.

VII. With one word evaluate the workshop to this date.

VIII. Make any comment not evoked by any of the above items.

THE OHIO STATE UNIVERSITY
ADULT BASIC EDUCATION WORKSHOP

July 21 - August 8, 1969

Evaluation #3

I. Rank the following speakers according to their effectiveness for you. Rank 1 through 3, one being the highest.

_____Dr. Gregory L. Trzebiatowski

_____Edward Bailey

_____Hazel Small

II. Rank the following activities as to their value to you as related to your objective or objectives for attending this workshop. Rank 1 through 5, one being the highest.

_____Guest speakers

_____Project completions with learning group

_____Sharing projects and experiences within learning groups

_____Selection of project to present to all groups

_____Social activity

III. What is the most effective activity that you have encountered this week? State in one sentence or less.

IV. What is the least effective activity that you have encountered this week? State in one sentence or less.

V. In one sentence compare this week (3) with the first two.

THE OHIO STATE UNIVERSITY
ADULT BASIC EDUCATION WORKSHOP

July 21 - August 8, 1969

Evaluation #4

Please react to the following by underlining one of the following:
A. Excellent B. Good C. Fair D. Poor

I. Plan of the workshop.
Excellent Good Fair Poor

II. Location of the workshop.
A. Columbus
Excellent Good Fair Poor

B. Hitchcock Hall (O.S.U.)
Excellent Good Fair Poor

III. Facilities
A. Living quarters
Excellent Good Fair Poor

B. Registration for workshop.
Excellent Good Fair Poor

C. Eating facilities.
Excellent Good Fair Poor

D. Other (specify)______________________________________

____

IV. Availability of Adult Basic Education materials and other library facilities.
Excellent Good Fair Poor

V. Special consultants (Dr. Frymier, Dr. Vontress, Mrs. Small, et. al.).
Excellent Good Fair Poor

VI. Workshop staff.
Excellent Good Fair Poor

VII. Learning Group discussions.
Excellent Good Fair Poor

VIII. Working on projects.
Excellent Good Fair Poor

IX. Geographic distribution of participants.
Excellent Good Fair Poor

X. Cross-sectional grouping of learning groups.
Excellent Good Fair Poor

XI. Availability of members to work on projects or other activities.
Excellent Good Fair Poor

XII. Interaction between participants.
Excellent Good Fair Poor

XIII. Social activities.
Excellent Good Fair Poor

Name: ____________________

Group: ____________________

Date: ____________________

THE OHIO STATE UNIVERSITY

ADULT BASIC EDUCATION WORKSHOP IN CURRICULUM DEVELOPMENT

August 8, 1969

Directions: Use the period at your disposal to write an essay describing the benefits you derived from attending this workshop. As far as possible follow the items below as a guide in making your response: (It is assumed that any gripes you had were expressed in the previous evaluation forms).

1. What is your rationalization of curriculum development as an adult education activity - what function does it serve?

2. What other ideas or concepts about A.B.E. curriculum development have you gained from this workshop?

3. What type(s) of involvements during the workshop were of most value to you? Why?

4. Discuss your project(s) in terms of (a) its purpose, (b) its value to you in your home situation, and (c) how you hope eventually to appraise its validity.

5. Add any statements to the above which would indicate any changes or growth you have undergone as a result of your being in this workshop.

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